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Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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A TORCH IN DARKNESS

With this number THE ARYAN PATH opens its fourteenth volume and it hopes to carry forward its mission in spite of the darkness that envelopes the world today.

By the modern calendar, the world enters on January 1st a new year which is bound to prove fateful. It seems most likely that during the coming months this ghastly war will come to a close. But even if it does not, its end will come in sight. The foremost thinkers all over the world are already discussing the nature of the new order to be. Many among them are inspired by noble ideals rooted in justice, in fair-play, in good-will. But they do not receive help and encouragement from those political leaders who are actually engaged in conducting the war; these latter too often cling to the old concepts of racial and national privilege and position. Thus at the time of writing Adolph Hitler announces that he will not capitulate; on the other hand Winston Churchill declares that there will be "no liquidation of the British Empire." Indian newspapers of November 11th published a speech of Hitler's in which he is reported to have asserted: "What is necessary is that we hold what we have." On the same day Churchill is quoted as having declared: "We mean to hold our own." Such an attitude, irrespective of the party which evinces it, spells danger for the world after the war. It means that peace will again be but the prelude to a new struggle. What is now needed is a ready willingness to give up old possessions and claims, to ensure equality of opportunity to all nations as to all men. The few practical idealists realize that the old régime of exploitation and of competition must give way to a new order based on mutual co-operation. In them lies the hope of the world.

Men of insight are also convinced of the futility of mere military successes. Civilized opinion is veering more and more to the idea of victory by moral forces and by moral principles rather than by physical

might. In the world's eyes British prestige has been lowered not so much through loss of military positions, including the ignominious fall of Singapore, as by failure to uphold the ideals of freedom for all and the unification of the whole world into a real federation. Even were we to speculate on the basis of a complete military victory for Germany we hold that the Nazis would not be able to impose by force their ideology for any length of time. The ideal of Liberty, Equality and Fraternity is not dead; it is stirring the hearts and the minds of millions in every corner of the world. And the successful Nazis would soon encounter a Continental revolution before which the French and the Russian revolutions would pale into insignificance.

Many today look to the U. S. A. in the hope that it will uphold the principles of true democracy and brotherhood for all peoples. It has a wonderful opportunity to give the lead in educating the world in true concepts of a righteous new order. May it see clearly and act accordingly !

The achievements of China, not only or even chiefly on the battle fields but primarily on the planes of economics and business, of morality and intellectual honesty, have raised her status very considerably; never again can China be treated by Western powers as in the past and the message which her leaders are giving to the world is as noble as it is practical, for they take the whole world into account and not only their own vast country. Thus Marshal Chiang Kai-Shek, only a few days after the Hitler and Churchill pronouncements, told the world :—

China has no desire to replace the Western Imperialism in Asia by an Oriental Imperialism or to introduce isolationism of its own or of any one else.

We hold that we must advance from the narrow idea of exclusive alliances and regional blocs which in the end make for bigger and bitter wars, to an effective organisation for world unity.

Unless real world co-operation replaces both isolationism and imperialism in a new interdependent world of free nations there will be no lasting security for you or for us.

Again Madame Chiang Kai-Shek in a letter to the East and West Association of New York wrote :—

Unless there is genuine international sympathy and, more especially, understanding, there is a sorry prospect for the world even after the Axis is defeated. If we continue to think on racial lines there is little hope. As you know, I have always been an advocate of closer and more sympathetic relations between East and West. Lately I have been endeavouring to show why such relations, even at the risk of offending some who feel their withers galled, should be altered. But it is supremely foolish to ignore fundamental causes simply because we have to readjust our vision and cease to regard semblances for actualities.

The world must be educated to accept these ideas and to acquire a new outlook. Geographically we must cease talking of boundaries as

dividing country from country and one hemisphere from another. The earth is a single globe and we have reached a stage in human evolution where this recognition is overdue. Our historical sense must be trained to value the achievements and the failures of peoples from a new angle. Those nations must be accounted really great which help the world unselfishly, not those which achieve physical conquests to satisfy national ambitions.

Above all, people have to learn a mode of life founded upon the deepest experiences of the loftiest minds of the race. The truths expressed by the real mystics down the ages afford the surest basis for constructing the new order. Their statements are consistent and their implications clear. Their language, which transcends all distinctions, is universal in its appeal and therefore capable of bringing together men and women of all nations, colours, creeds. Their message is the flame at which the torch is lighted that we hold aloft in darkness.

21st November, 1942.

INDIA'S ART

The time has passed when products of Eastern art were decried by the West as degenerate offshoots of Hellenic inspiration. During the last three-quarters of a century authoritative opinion has been leaning more and more towards an acknowledgment that Indian art and culture are among the principal contributions to human civilisation. The *Journal of the Royal Asiatic Society of Great Britain and Ireland* publishes in Part 2, 1942, "A Lecture on the Sculpture of Indochina, Siam and Java" by Dora Gordine (Hon. Mrs. Richard Hare). Herself a sculptor of repute, she illustrates with fine critical perception how the emotional interpretation of the Hindu sculptor and his early imitators endows their work with vibrant rhythm and life, distinguished from the later Javanese style. The lecturer, who holds that "the Indianization of East Asia was a more far-reaching event in the history of culture than the Hellenization of Asia Minor," concludes :—

> The finest sculpture of every region and period that was inspired from India possesses the same basic qualities. All the works are strongly conceived, sensitively modelled, and combine an architectural sense of proportion with weight and dignity. Their serenity is not cold indifference but the expression of an intense inward life. One feels that this art rose to greatness because it was not a closed preserve for a few connoisseurs but rooted in the wants of the people, a part of the daily life of every temple-goer and every person, high and low, who found in it inspiration, joy, relaxation and peace.

RELIGION IN REBUILDING VILLAGE LIFE

[This forceful plea for true religion in village reconstruction is by our esteemed contributor, **Shri Bharatan Kumarappa** of the All-India Village Industries Association. It has an important message for the West as well as for the builders of New India.—ED.]

Through human history, Religion has assumed essentially two forms—one which we may call the lower, and the other, the higher. By the lower religion we mean that which concerns itself primarily with the observance of rules and regulations in regard to dogma, ritual and social behaviour. It is the organised religion of the temple, the church or the mosque. It represents the crystallisation of the experience of the seers into codes and practices for the benefit of the people. It may be described as the religion of the Law. Its nature being to conserve, it is critical of any departure from the norm, and is therefore uncreative and reactionary. The higher is the religion of the seer or the prophet who is face-to-face with Reality. It knows no law and yet is the fountain-head of all laws. It is as free as the wind, blowing where it listeth. It may be described as the religion of the Spirit. Being unfettered by tradition, it is creative and evolves ever new forms of thought and conduct.

Religion in both these forms has been a mighty force in the life of our people. To take the lower first, every detail in the life of an individual was regulated by religion—birth, education, occupation, marriage, home life and community life, even food, clothes and dwelling. Hinduism is often accused of being other-worldly. On the other hand, perhaps there has hardly been another religion which has been so reduced to terms of life in this world. The ancients embodied their ripe wisdom and experience in codes dealing with every detail of a man's life, and enjoined these on the people, making their observance a part of religious duty. Religion therefore became for them not a mere saying of prayers or gathering for congregational worship periodically, but a way of life.

Needless to say, such a powerful force can be wielded for good as well as for evil. Codes which were evolved to suit particular conditions become harmful when practised at a later day when circumstances have altered. Or in the course of time they accumulate excrescences which, like so many weeds, choke the tender plant out of existence. Or they are misinterpreted and mutilated by later generations who, lacking spiritual discernment, go by the letter of the law and miss its spirit. When religion of this kind degenerates thus, it becomes a vicious force working against progress and human welfare.

Take, *e.g.*, caste. Human beings in this country were classified under four main types according to the nature predominant in them:— (1) those devoted to the pursuit of eternal values (Brahmin), (2) those devoted to the protection of the community (Kshatriya), (3) those devoted to the acquisition of wealth for themselves (Vaisya), and (4) those who merely laboured as servants (Sudra). In accordance with their nature they were allotted occupations—the Brahmin to be the spiritual leader of the community, having no property of his own but endowed with honour; the Kshatriya to be the protector of the community for which selflessly he was to lay down his life; the Vaisya to acquire wealth through trade; and the Sudra to engage himself in any service which would help him to earn his daily bread.

Each caste was necessary to the others, and the whole was a closely knit, interdependent system. Within each was developed an intimate social sense, transcending barriers of wealth and recognising that one does not live unto oneself but is one's brother's keeper. Instead of a mad rush of all as at present for any job that is paying at the moment, each person had his occupation determined by his caste, so that from generation to generation there was a properly proportioned distribution of labour according to the needs of the village. Hatred and jealousy between competing individuals were avoided, and in their place there was a sense of co-operation and mutual dependence. The blacksmith did not turn potter, nor the potter a shoemaker, throwing the village economy out of joint, but each looked to the other to satisfy his needs, and in turn laboured at his appointed task to satisfy the needs of his neighbours.

Such was the well-knit social order contemplated by the caste system which has, however, under modern conditions degenerated into a pernicious and disruptive force. Money-making being the primary consideration today, thanks to the impact of Western industrial civilisation on our country, the two higher orders, the Brahmin and the Kshatriya, vie with the Vaisya and the Sudra for lucrative jobs. Competition has engendered selfishness, exclusiveness and mutual antagonism as between caste and caste, so that they exist now with hardly a vestige of the element of virtue for which they were instituted, but with all the evil that they were capable of fully developed, breaking up the nation into innumerable water-tight compartments, one pitted against the other. Religion, which sought through the caste system to build the life of the people into a well-planned corporate whole, has degenerated into a disruptive force setting one group against the other and sowing the seeds of disintegration in the body politic.

Caste is only a telling illustration of how the religion of the Law which aims at conserving and building up

the life of the people is ever in danger of degenerating into a power for evil. It requires great vigilance and spiritual discernment to see that in course of time the shell of a code or an institution is not mistaken for its kernel, as unfortunately in history it always tends to be, leading to social disease instead of social health. It is due to this tendency of religion in its lower form that the social reformer who is in a hurry to bring about a new heaven and a new earth is out to get rid of religion root and branch. Religion symbolises for him the entrenchment of all the traditional forces of evil which have kept the people from progress and advancement. But such an attitude reveals impatience rather than wisdom. It is a case of throwing away the kernel with the shell, as the shell is found to be injurious. The more sober reformer will retain the kernel and discard the shell.

In the religious heritage of our village folk there is a rich mine waiting to be tapped, and it would be folly to spurn it and to seek new treasure-troves. To people whose culture is as old as the hills no new-fangled ideas borrowed from tribes who roved the jungles of Europe but yesterday can be of much help. Besides, the future must be of one piece with the past. Or else the edifice, being in the nature of patch-work, must sooner or later collapse.

Not only so, but when the reformer aligns himself with the cultural life of the people he brings into play powerful influences from the past which are capable of working wonders. This has indeed been the secret of Gandhiji's phenomenal success. He has clothed old ideas like satya (truth), ahimsa (non-violence), yajna (sacrifice), tapasya (renunciation), karma and nish-karma (action and inaction), bhakti (religious devotion), sacred through centuries of religious teaching, with new meanings; or rather he has re-interpreted them in the light of the living conditions of today so that he has with their help inaugurated a new era in this country almost overnight. Unlike others who, having drunk deep of the fount of Western learning, find an unbridgeable gulf between themselves and the people and are therefore unable to lead them, Gandhiji, by penetrating to the core of ideas which have been woven into the very texture of the life of the people, and by putting them into action in his own life and surroundings, has immediately caught the imagination of the masses who give him instinctive and unstinted following. What a mighty force is then at his command who seeks to rebuild the life in the villages of our country by recourse to the religion of the people, if only he is capable of getting behind the form to the spirit of this religion and its codes!

But to be able to do this, one must in one's own life have passed beyond the lower to the higher type of religion, for so long as a man is caught in a jungle he cannot see the jungle. It is when he has come out

of it and attained the summit that he can see the nature and extent of the jungle he has struggled through. But what, it may be asked, is this higher religion on attainment of which one can obtain a true estimate of the lower? We have described it as the religion of the Spirit, and the content of Spirit, as distinct from body or matter, would seem to be unity and rationality,—unity or non-separateness (unlike the body which is always marked by separation of one from the other)—and rationality, not merely the logical understanding or science which deals with the objects of sense but the higher Reason which perceives the things of the Spirit, *viz.*, the Infinite Self of Philosophy and Religion, the Good in conduct usually spoken of as morality, and the Beautiful embracing all forms of Art, such as music, literature, painting, sculpture, architecture and the dance. The Religion of the Spirit would then be devotion to eternal values such as these.

To illustrate, today under the impact of Western industrialism the essential solidarity of the village unit has been broken up and all that remain in it are isolated individuals each seeking his own profit, no matter whether in the process he ruins everybody else, and completely upsets the village economy. The result is that the essential unity of the village has been sacrificed because of the greed of the few, leading to economic chaos, resulting in poverty, ignorance and degradation, and to communal and caste factions exploited by a foreign power interested in keeping the people in political bondage. If the nation is to be saved, the village requires to be rebuilt as a self-sufficient well-ordered whole and that cannot be if the people of the village are allowed each to seek his own fleeting, perishing objects which may bring a few individuals temporary prosperity, but leave the village poorer and in disruption, at the mercy of any exploiter. He who would help in rebuilding village life must keep his eye on village unity and seek to bring it about as between castes, religions and conflicting interests in the village.

Further, what the world is suffering from is the divorce of religion from economics and politics. Intoxicated with the quick success that comes with pursuing a transient objective, the sages of the West have proclaimed that the saint should be confined to his hermitage and economics and politics left free from his interference. On what a plight such a philosophy has brought the West to, the present chaos, destruction and bloodshed afford a tragic commentary. Western nations would have wealth, wealth and more wealth. They had it for a time and triumphantly bestrode the world like a Colossus. But alas, their empires were founded on the quicksands of Time, deliberately banning God and eternal values, with the result that the wealth so eagerly sought and obtained for a while is now being

poured out like water to bolster up a crumbling structure.

Foolish would be he who did not learn from the terrible tragedy being enacted before our eyes today. Nation after nation in its godless pursuit of wealth is seeking to destroy all rivals. The only way to redeem humanity would seem to be to restore to its central place the religion of the Spirit. True to the spiritual heritage of his country, Gandhiji has been calling upon people everywhere to apply spiritual truths to politics, economics and social affairs. Even amongst his own immediate followers, imbued as they are with the political wisdom of the West, few there be that have been able to shake off the belief that Religion should leave politics alone. They adopt his principles as a matter of expediency. Only he almost singly persists, in spite of condemnation on all sides, in bringing the Religion of the Spirit to bear on matters touching the nation or humanity. The proud West in disdain calls him the naked fakir, but when mighty empires have fallen and ceased to be, his work and message will prevail for they are rooted in the heart of the Eternal.

When this higher Religion is applied to the rebuilding of village life, as we see it so amply illustrated in the work of Gandhiji, Reason (Truth) touched with Love (non-violence) will lay the foundations of a new order. Both will be equally required—knowledge of the best kind (Truth) as well as regard for the well-being of human beings (non-violence). With these for its base, the building is secure. It will under present conditions show itself in a programme of economic self-sufficiency, *i. e.*, agriculture, khadi and other village industries centring round the needs of the village, village sanitation and medical aid, diet reform, basic education, village self-government, removal of untouchability, communal unity, provision of facilities for recreation, worship and art and, as the village is not to develop in isolation but as an organic part of the nation, propagation of a knowledge of Hindustani, the national language of the country.

But no programme however meritorious is of any avail without workers of the right description to put it into effect. Such workers, it is needless to say, are required to be devotees of Truth and non-violence. Not only so, they must, as higher Hinduism has always taught, be selfless, for when self comes in, Truth is distorted and non-violence flies to the winds. Hence it is that in our ancient social order the Brahmin, who was to occupy himself with spiritual pursuits, was divested of responsibility for looking after his own needs which became the concern of other castes in the village. The nation-builder must be, if we may so describe him, a religious beggar (a naked fakir) in the true sense of the word. Unless such followers of the Religion of the Spirit, devoted whole-heartedly to knowledge and non-violence, are at the helm of

affairs, the edifice they put up must sooner or later come down with a crash. Will the nations of the world, led to the verge of self-destruction through banishing Religion from human affairs, learn this message which India out of her rich spiritual heritage has to teach in the person of Gandhiji, or will they shout "Crucify him! Crucify him!" and put him behind prison-bars, childishly thinking thus to still a voice which is one with the voice of the Eternal?

Whatever they may do, the duty of everyone in this country interested in the work of village reconstruction,—and which true lover of India is not?—is to realise that without faith in Truth and non-violence and selfless devotion which only the Religion of the Spirit can give him, no work he may attempt for the villages or for the country can abide.

BHARATAN KUMARAPPA

VILLAGE INDUSTRIES

When on all sides the wheels of industry are turning faster, insistence upon cottage industries and rural self-sufficiency might seem strangely perverse. But the question whether India should and could with advantage adopt intensive industrialisation as an aim must ultimately depend upon the conditions obtaining here. In a country where labour is available in plenty the imposition of the labour-saving machine can but result in economic and social dislocation. Machines might save time but speed is not the only consideration. More urgent than saving time is saving men from poverty and starvation.

Industrialisation, which to all appearances absorbs a section of the urban population into employment, only leaves a greater section of the general population on the streets. The development of rural industries not only affords employment to a large part of the rural population but also, while encouraging the creative capacity of the village artisan, becomes instrumental in achieving an even distribution of work for most, if not all. For every village can, by developing its own industries, even if on a small scale, cater to local demand.

The annual report for 1941 of the All India Village Industries Association, Wardha, which we have before us, shows how successfully indigenous industries like paddy-husking, oil-pressing, gur-making, bee-keeping, tanning and leather-work, weaving, paper-making and a large number of others can be developed to immense advantage. Besides providing employment, an intensive programme in this direction will automatically cure the helpless dependence on others which the machine fosters.

A perusal of this report will convince any open-minded person that we are looking up to be fed when we have hands strong enough and skilled enough to feed ourselves and others. India is lacking neither in raw materials nor in the hands that can turn these into finished goods. The villages can be their own markets. Only the willingness to open our eyes is wanting. Associations like the All India Village Industries Association are proving by example how this vast subcontinent can become almost, if not entirely, self-sufficient economically and, incidentally, how it can save its resources from feeding the maws of foreign machines while millions of its own people are underfed.

THE DOCTRINE OF REINCARNATION IN PERSIAN THOUGHT

[**Dr. Margaret Smith** has brought together in several recent articles a convincing body of evidence for the wide spread of belief, in mediæval and in modern times, of the anciently universal doctrine of reincarnation. Here she shows its presence not only in Zoroastrianism, whose esotericism is, in fact, identical with that of the Secret Doctrine of antiquity, but also in unorthodox Muslim and derivative sects.—ED.]

While the more orthodox Sunni Muslims and most of the Ṣūfī mystics rejected the doctrine of reincarnation and the transmigration of souls, the conception found much more acceptance among the Shi'ites of Persia and among Muslim sects which were reckoned as heretical by the orthodox.

The belief is found in two forms, one being the view that the soul passes through a series of lives, by rebirth each time in a different body, the other the view that the Divine Spirit, in a special sense, is reincarnated in a human body, from time to time—the belief of the Imamites. In 'Irāq and in Persia, Muslim thought was affected by Neo-Pythagorean and Gnostic theories[1] and probably by Buddhism, too.

The sect of the Mu'tazilites, some of whom accepted the doctrine, owed their origin to a Persian, Wāṣil b. 'Aṭā al-Ghazzāl (*ob.* 748 A.D.), a disciple of the theologian and ascetic Hasan of Basra, whom the Ṣūfīs claimed as one of their number. They taught the doctrine of the Unity and the Justice of God, and therefore held that a man had free-will and was morally responsible for his good or evil deeds. Their belief in reincarnation was the logical consequence of their belief in the Divine Justice, which required an exact retribution for sin, but also demanded a means whereby man could attain to salvation. Those who had sinned, they believed, could, in successive lives, purify themselves and, by obeying the Divine Law, free themselves from the necessity of rebirth and become fit to enter Paradise.[2]

The doctrine was also accepted by many among the Shi'ites, who believe in the spiritual succession of the Imāms, their religious leaders, and could not accept the idea of their election by human choice, as the Arabs had done. The Persians had held firmly to the Divine Right of Kings in the Sassanian period and this may have influenced their attitude towards the Imām. They held that he was the earthly incarnation of the Divine Spirit and that

[1] *Cf.* THE ARYAN PATH, May 1942, p. 200, and July 1942, p. 299.
[2] *Cf.* THE ARYAN PATH, January 1933, pp. 33, 34.

the Spirit was transmitted intact from one Imām to another. With this was combined the belief in a Mahdi, *Ṣāḥib-i-Zamān* (Master of the Age), who would reappear when the hour came for his manifestation. The last of the Imāms accepted by the Shi'ites disappeared in the ninth century. His followers held that while the Imām was withdrawn for a time, he would return again to destroy the powers of evil and to bring in the Golden Age of justice and truth. This idea that the last of the Imāms will be reincarnated as a Mahdi or a Messiah is still widely held.

Several Shi'ite sects, such as the Isma'īlīs, the Qarmatites and the Nusayrīs, believed also that ordinary individuals would reincarnate until they had learnt to recognise the Imām and had acquired the knowledge to overcome the evil within themselves, thus obtaining freedom from rebirth. The Nusayrīs divided time into seven cycles, each of which had its own manifestation of Deity. They also taught that from God, the Light of lights, emanated a light, the *nūr-Muḥammad*, which was dispersed into luminous particles, the stars, but these, as a punishment for their pride, were degraded into souls imprisoned in human bodies. The soul, after passing through various cycles of transmigration, might reascend to its former sphere if, while on earth, it recognised the Divine incarnations and accepted their teaching. If not, it must continue to submit to rebirth, perhaps as a Christian or a Muslim, until its expiation was complete. This sect still exists in Western Asia.

The Druses, called after the Persian mystic Ḥamza al-Duruzī, who taught a secret gnosis, arose in the eleventh century, but still exist in considerable numbers and still adhere to an esoteric religion, which includes belief in reincarnation. They teach that God is One, Ineffable, Passionless, in Himself beyond the comprehension of men but making Himself manifest to men by successive incarnations. The material, multiform world is an emanation from the Divine Spirit, which it reflects as in a mirror. The Druses hold that the number of human beings is fixed, neither increasing nor decreasing and that souls are continually being reborn in fresh incarnations. The souls of those in whom good predominates over evil, pass after the death of the body into fresh incarnations of ever greater perfection, until they reach a state of purity in which they can be reabsorbed into the One, but those in whom evil is allowed to have the ascendancy fall lower still, even to sub-human levels. The Druses maintain the freedom of man's will, so that man's salvation depends upon his own efforts, helped by the Divine illumination given through the Imām.[1]

In certain of the Persian poets we find a belief in evolution, which

[1] For a fuller account of the history and beliefs of the Druses, *cf.* THE ARYAN PATH, January 1933, p. 37.

includes not only the evolution of the human being, but also the spiritual evolution of the soul and may well have included some belief in the doctrine of reincarnation. The poet 'Abdallāh Anṣārī (1005-1085 A. D.) of whom it was said that he was born a Gnostic and had not to seek knowledge and to discover it anew, writes of how he came from the sphere of the unmanifest into the phenomenal world, how he passed through the stages of inanimate organisations to life and thence,

Leaving the brutes behind, I rose again:
Within the crystal shell of human soul
The drop of self became a precious pearl.

Seeking to worship God as others did, he found himself still unsatisfied:

I followed then the road that leads to Him
And so became a bond-slave at His gate.
No longer was I separate from Him,
From Him I came, to Him I had returned.

Here there is the belief in the continuance of the same Ego through different successive existences, always ascending until it attains to reunion with its Source.

It was stated of 'Umar Khayyām, the Persian mathematician and astronomer, famed for his quatrains, who lived in the eleventh century, that he believed in reincarnation and as he was a student of Ibn Sīnā (Avicenna) who also accepted the doctrine, he may have derived it from him.

Much of the teaching contained in his verses is consistent with this view. The soul, he taught, was in its essence Divine, created in purity, and while in the body was a captive, which must seek to shake off its fetters and to regain its former freedom.

O soul! from earthly taint when purified
As spirit free, thou shalt toward heaven ride,
Thy home the Empyrean! Shame on thee
Who dost in this clay tenement abide.[1]

By renunciation of this world and its vanities, the soul may free itself from the bondage of the senses and the self, but the service of others is part of this discipline: eternal happiness will not be won by one oblivious of the happiness of others:—

Whate'er thou doest, never grieve thy brother
Nor kindle flames of wrath his peace to smother.
Dost thou desire to taste eternal bliss?
Vex thine own heart, but never vex another.[2]

When the lower self has been completely annihilated, then the mystic can pass into the life with God:—

The more I die to self, I live the more,
The more abase myself, the higher soar.

And at the last the mystic can say:—

My being is of Thee and Thou art mine
And I am Thine, since I am lost in Thee.[3]

The great Persian mystic Shihāb al-Dīn Suhrawardī (*ob.* 1191 A. D.), who suffered death for his adherence to Ṣūfism, accepted the doctrine of reincarnation for those who had not made sufficient progress towards the goal of spiritual perfection, but he held that all souls were journeying towards God and that when, by

[1] Translation by J. M. Rodwell.
[2] Translation by E. H. Whinfield.
[3] *Ibid.*

effort and self-discipline, they were perfected, they would find their rest in Him.[1]

There are indications in the writings of the mystic poet Farīd al-Dīn 'Aṭṭār (*ob. c.* 1229 A. D.) that he accepted the doctrine of reincarnation, especially in his *Mantiq al-Ṭayr*, where he symbolises the ascent of the soul as the journey made by a company of birds to find their King, in the course of which they had to pass through the Seven Valleys of Search, Love, Knowledge, Detachment, Unification, Bewilderment and Annihilation, enduring hardships, privations, suffering, until they attained their end. When purified and freed from all earthly elements, they were enlightened by the Eternal Sun and their souls were transformed into its light. That this attainment is reached after many existences, is suggested by this passage :—

When a hundred thousand ages beyond all time, before or after, had passed, then these mortal birds delivered themselves over joyfully to total annihilation...and attained, after annihilation, to immortality....Whilst thou art in existence or non-existence how canst thou set foot in this place? But when thou art no more hindered by existence or non-existence, then thou seest what took place at the beginning and at the end, and when thou knowest the end, behold the gain of it! A germ of life is nourished in order that it may become an intelligent and active being...he is given the knowledge of his own existence. Then Death comes to efface all....Man has turned again into the dust of the way and has been annihilated again and again. But in the midst of his annihilation he has learnt a hundred different kinds of mysteries, of which he knew not hitherto. Then he has been given complete immortality and has attained to glory.

'Aṭṭār tells, too, the story of the Phœnix, which is an allegory of reincarnation, of how it lives a thousand years and when the time of its death is at hand, it heaps up fuel, places itself on the funeral-pyre and itself kindles the flames which consume it.

Soon both pyre and bird become a glowing red-hot mass. When it is reduced to ashes and but one spark remains, then, from the ashes, a new Phœnix arises into life.

So, though one body perishes, the spark, which is the immortal soul, remains and entering into a new body, lives again.

The idea of the evolution of the self through successive existences is found in the poetry of the great Ṣūfī Jalāl al-Dīn Rūmī (1207-1273 A. D.), who teaches that every visible form has its archetype in the invisible world and that, though the form perishes, the original remains. What seems to perish is immortal: the stream which seems to be merged in the ocean has come from a spring, the waters of which never cease to flow. That eternal fountain is the Universal Soul, whence all created things come forth as flowing streams

[1] For a fuller account of Suhrawardi's life and teaching, *cf.* THE ARYAN PATH, October 1931, pp. 710 ff.

and will do so for ever. From the time that the soul entered this material world, it was given an opportunity to make its escape. First it passed through the inanimate, then came to the animate, and then became possessed of knowledge, reason and faith. From humanity it may ascend again until it takes upon itself the sinless nature of the angels. Then at last it is fit to shake off the trammels of earthly life within a material body and to pass into the Divine life, the drop merged in the ocean, the part become one with the Whole.[1]

The same idea of the continuance of the Ego through countless rebirths is found in his great *Mathnawī* :—

> Why should I fear? When was I less by dying?
> Yet once more I shall die as man, to soar
> With angels blest: but even from angelhood
> I must pass on: all except God doth perish.
> When I have sacrificed my angel soul,
> I shall become what no man e'er conceived.
> Oh, let me not exist! for Non-existence
> Proclaims in organ tones "To Him we shall return."[2]

The modern Zoroastrians appear also to hold this doctrine, believing that if after death the good deeds of a man outweigh the evil, he is forthwith admitted to Paradise, which is understood in a spiritual sense, as indicating a state rather than a place. But if a man's evil deeds outweigh the good, he must, for a further period of probation, suffer rebirth in this world, which represents Hell, also understood as a condition, not a place.

The doctrine of reincarnation is accepted by the Bahā'īs of modern Persia, the successors of the Bābīs, originally a Shi'ite sect, who teach that God is Pure Essence, the Source of all things, which are mirrors reflecting His glory. The universe exists in order to individualise the One Eternal Essence.

Forms or bodies perish, but renovation follows dissolution: reincarnation is the means by which the spirit can develop and be made perfect through successive associations with bodies. The thoughts and the characteristics of the individual are not dispersed after death, but tend to reappear in association with each other, when opportunity offers, in another human individual. The Bahā'īs, however, do not believe that there is a continuance of self-consciousness from one life to another; they hold that the results of each individual life-experience enrich humanity generally.

Each human soul, they believe, is a ray of the Divine Love, and, just as many lamps may be kindled from one flame, so the spirits of countless men may be illumined by the One World Spirit. Life in this world is imprisonment for the soul; it is a place full of hardships, afflictions, suffering; but the soul must look to its true home in the invisible world and strive to attain thereto. As matter has evolved from the lowest to the highest form, which is the human body, so the spirit must

[1] *Diwan Shams-i-Tabriz*, No. XII.
[2] *Mathnawi*, Book III, ls. 3901 ff., Translation by R. A. Nicholson.

advance to its perfection, when ignorance and darkness will be changed into Divine Illumination. Man has control over his own destiny, but most men are blinded by ignorance and selfishness and it is to arouse them to effort and to discipline that God, from time to time, has sent Messengers and Teachers, who have reached spiritual perfection and are true mirrors of the Divine. Love is the light by which man is guided when in darkness and the means of growth for all who are enlightened; love to God and to fellow-men. "Ye are all the fruit of one tree," said BahāAllāh, "and the leaves of one branch." Therefore men should live in sympathy, love and fellowship one with another.

Successive acts build up the character, for good or ill, and so men are the arbiters of their own fate. Salvation means the conscious realisation of God in this life: the soul then knows itself and knows also that it is one with the Infinite and Eternal Essence. But those whose search has not attained its object, or who have not had the opportunity of hearing the teaching of the Messenger of God, are reincarnated so that they may continue their search, until at last, by Divine grace, they attain to illumination and to the knowledge of their oneness with the Absolute Reality.[1]

MARGARET SMITH

AKBAR, THE INDIAN

In November Bombay celebrated the four hundredth anniversary of the great *Indian* Emperor, Akbar, of whom Shri Bhabani Bhattacharya wrote in our October issue. The programme extended over several days and inspired a number of excellent speeches and articles. The solid unity of practically all of India under his just, enlightened rule is a rebuke to our surface fissions.

Writing in *The Bombay Chronicle Weekly* for 29th November on Akbar's great achievement of national solidarity, the eminent historian Rao Bahadur G. S. Sardesai warns against dogmatism as a divisive force. He sees a brilliant prospect in the united stand of Hindus and Muslims, bringing their full aptitudes to a common national service.

The singing of the Vande Mataram, the slaughter of a cow, music before mosques, the Urdu-Hindi controversy, all these are false alarms which do no permanent good or evil to anybody and which certainly pale into insignificance before such world problems as invite our joint endeavour at this moment.

In the same issue Principal A. A. A. Fyzee writes of the "Emperor Who Laid Foundations of Hindu-Muslim Unity."

Akbar dressed like a Hindu, wore the sacred thread like a Parsi, reverenced the Bible like a Christian and paid the profoundest respect to the Chishti Saints, as a devout Muslim.

Akbar went beyond justice to his non-Muslim subjects. He married Hindu wives. He was a great patron also of Hindu learning.

The tragedy of India is that in succeeding centuries the lessons taught by Akbar were forgotten both by Hindus and by Muslims, by the Rulers and the Ruled.

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[1] *Bibliography: A Year Among the Persians.* By E. G. BROWNE; *The Persian Mystics. 'Aṭṭar.* (Wisdom of the East Series); *Life and Teachings of 'Abbas Effendi.* By M. H. PHELPS.

THE WRITER IN INDIA

[The South Indian novelist, **Shri R. K. Narayan**, author of *The Dark Room*, *Bachelor of Arts* etc., is not a stranger to ARYAN PATH readers. Fiction has more than entertainment value. A fiction writer worthy of the name is an interpreter of man to man, an unraveller of the tangled skein of events and trends, an educator of public opinion. His difficulties, here described, concern society no less than the writer himself.—ED.]

The writer in India is not in a very happy condition today. It is impossible for him to devote his full time and attention to the business of writing. To feed himself and his family he has to spend the greater part of his day in an office chair or in a similar position and utilize only his spare hours for writing. At college, in the flush of youth, he was full of idealism and resolve. He said to himself again and again, "I shall do nothing but write. I don't care what happens; it is the only thing I can do and will do." This was a sound instinct. He had in him the genuine gift and desire. The stray prose and poetic pieces he threw off earned the approval of his masters—whose critical standards he valued highly. They liked his pieces. His friends admired them. He had none of the cheap amateur about him. He was the genuine writer. The language was obedient to his touch. His sympathies were wide and deep. His intuition was unmistakable. His standards, perception and judgment were all out of the ordinary. Everybody hoped that before him lay a brilliant literary career.

It was all very well as long as he was in College. It was a sheltered life, and his illusions about the world and his future were protected by his well-wishers. But very soon he marched out into the world. He settled down as a writer, printed a book or two at his own expense or at someone else's. A few copies were sent out, a few copies were purchased, a few were patronized, but the bulk remained as dusty bundles on racks. He married and was persuaded to work for a living and to keep writing as a side occupation. He came to occupy an office chair (or a teacher's) most of his waking hours every day, and returned home with all his energy spent. All the same, by sheer will power he sat up and wrote far into the night. Quite a number of first-rate literary works have come into existence in this fashion.

But it must be understood that under these laborious conditions we get only a fraction of the work the writer is capable of doing. We receive dribblets where we could have a flood. Even this is an exception rather than the rule. More often the office chair leaves its occupant so sapped at the end of the day that

he can do nothing but rest and relax. But the mind is a tormentor; it keeps one constantly reminded of the college resolve, and of the planned masterpieces. These troublesome thoughts are quelled by telling oneself that the masterpieces will be executed on a future holiday. When the holiday does come round it is all gone too soon—in recouping lost health and energy—and the victim is back in his office chair.

In general outline—though the actual details may differ—this is the fate of the average literary aspirant in India. When it goes on generation after generation a cultural drought sets in which in its turn dries up every literary bud which may show itself above-ground. This is a very intricate interrelationship, but cause and effect act and react unfailingly as in other departments of human activity.

Our country had unique literary habits and traditions. Nowhere else could be seen literature pervading ordinary life and thought so fully. When the Village Reader, sitting under the banyan tree or in the temple corridor, read out from the ancient copy of *Ramayana* or *Mahabharata* or discoursed on philosophy, his words reached their mark directly in the hearts of the gathering. The greatest compositions thus reached the lowliest among men. No doubt the bulk of the people were "illiterate," but it did not matter. When words could reach the heart direct, and the lips mutter the echo—it did not matter if the eyes were not trained to follow the contours of the alphabet. Again, literature was not something which remained in a compartment by itself, but a power in every form of human expression. From the commonplace proverb on the lips of a yokel to abstract metaphysics or the sciences, ideas were couched in the most elegant literary form—if we could define literary form as the masterly usage of words.

The ancient writer was a blessed being. His movement was among the Gods and the demigods, and his traffic was in paradise. He was a contented being. He never sighed for the goods of this world; the gifts of life paled in the light of his own visions. He had an austere temperament, which made him demand few things of his fellow-men. His patron, whether King or Commoner, made it his duty to provide him with the ordinary needs. Sometimes, unasked, wealth and honours were showered on him; but these sat on him lightly, because he attained fulfilment in his own work.

From this shelter he had to move on. The world changed. Old institutions disappeared. Literature sent down its roots and drew its sap from contemporary life, and the literary man consequently had to draw his sustenance from the society in which he happened to find himself. It is this change which is responsible for all the disturbance and dislocation we see in the life of writers in our country. The old public and the old patron disappeared, and the new public did not fully understand

its relation to its writers.

It is at this point that we see the place of the publisher in the scheme of things. He is the link between the writer and the new public. Let us examine how it has worked out in other countries. In most of the Western countries an elaborate organization grew up and kept pace with the social changes. The publisher's work was twofold. On one side he systematized the work of the writer in all its commercial aspects. On the other, he reached out through his intricate business organization and technique to a large public. His services consequently were both to the public and to the writer. He provided the former with its cultural equipment and the latter with security of a sort. Given industry and the capacity for sustained work of his own quality, the writer today (in Western countries) has a better chance of survival and progress than he had at any time in history.

It is not right to say that a publisher has only profit as his motive. Among publishers—at least English publishers—there are quite a number who are good business men but also discriminating book lovers, even idealists with their own views on life, literature and society; and they plan their output according to their own standards. To mention a few names at random: Macmillan, Gollancz, Faber, Dent—these names have definite significance as an imprint on books: when we see them we expect a particular shade and style of thought and expression. Publishers do not care only for "best-sellers." No doubt these bring in unexpected fortunes, but the publisher's real interest lies in the writer who has the genuine stuff in him, and who will go on writing. The publisher takes up his work, spends on production and publicity, and introduces him to the public. He does not care if the first work proves a loss financially. He hopes to recoup the loss with this author's next work or the next or the next. He takes a long view.

The writer goes on building up a reputation little by little but steadily, and then there comes a time when he is universally recognised and his fame stands like a solid edifice. When this happens the publishing house has also risen with him and stands firmly. The history of any big publishing house or the autobiography of any great writer will bear witness to this. Wherever there are flourishing publishing concerns, there the literary life of the country is rich, varied and full of vitality; and a literary tradition grows up which keeps correct pace with the complexities and developments of social life.

For a large country like India the growth of publishing organization is entirely inadequate. All the frustration of a writer, sketched above, is due to this lack. We are not wanting in writers with capacity and will, and for variety and wealth of material few countries in the world can equal India.

Publishing in India consists largely of text-book manufacturing. There

are quite a number of firms, Indian and foreign, with elaborate organization, whose main concern is to turn out a primer or a reader and get the Official blessing on it so that the largest number of school children are compelled to take it. After this class come the publishers of directories and handbooks which will be required on reference tables; these publishers may also venture into other zones by bringing out an obscure thesis which someone labours out for a post-graduate degree. The last may be published solely for the reason that the author bears the printing charges. These publishers, no doubt, have their place in society, but where we are considering the literary regeneration of a country they cannot be counted, for they serve no one but themselves. (In this enumeration I have purposely left out the publisher of obscene or sensational literature, whose only aim is to catch your coin, and whose handiwork is not unfamiliar in "popular" book-stalls.)

My analysis is of a general character. It does not deny that here and there we find a few exceptions—publishers who struggle and persevere from a sense of duty, bringing out first-class work and satisfied with small returns. But generally speaking a publisher who starts with lofty aims goes on for only a short while and soon either falls in line with the rest or goes out of business. One very good publisher, whose imprint about twenty years ago came to be identified with a group of very high-class novelists, poets and essayists, today is doing a prosperous business in another line —food-stuffs. When asked, his explanation was, "This is at least something which the public is constrained to buy, not borrow or steal."

There is justification for the publisher's complaint. The public in our country has shown reckless unconcern for books. Side by side with the emergence of a recognised publishing business there must be set up an effective machinery of book propaganda. People must be told that books are not in the category of luxuries but of necessaries, and that the best means of keeping up the cultural continuity of the country is for the family to allot a certain fund, however modest, for book buying. It must be the duty of the master of the house not only to provide the food and clothing for his dependents but also to create in them the taste for study and to provide the necessary facilities. This is feasible although it may look formidable. Books after all cost very little; and when we take into account the amount of money spent on titbit reading, cinema, cross-words and so on, we shall understand how nearly a library is within one's reach. The chief aim of the library movement must be to spread this idea. The first place must be given to the library in the home. The community library must supplement the home library and not take its place.

The magnitude of this scheme and its possibilities can be understood

only when the Universal Literacy Schemes we see all over the country bear fruit. A mere Literacy Scheme is pointless unless it also provides for reading when the letters have been mastered. It is like placing all the rules of eating before a person without providing the food!

All movements, whether for the spread of literacy or for the multiplication of libraries, are only means to an end—the end being the attainment and propagation of culture. A substantial share of this task will rest on publishers. Publishing houses must spring up in every province. The new publisher must study and copy not only the business methods of Western publishers but also their ethics. The Royalty Agreement must be adopted in all transactions, and honestly fulfilled; it will prevent underpayment, over-payment, and the exploitation of any party concerned.

The publisher must attract around him a group of authors, and make it possible for them to devote all their time and energy to writing. The idea must be to bring into existence full-time writers. A life devoted to writing requires maximum freedom and peace of mind. Literary labour demands a peculiar allotment of hours. The writer may work only for a couple of hours in the day, and not on all days of the week and only a few months in the year. Yet the actual writing is only a part of the writer's work. Night and day his mind hovers around its subject and every experience which comes his way is either a component of that work and is assimilated, or antagonistic to it and hence avoided. This total absorption makes it difficult for him to do any other work competently. Or if he acquires efficiency elsewhere it is at the expense of his innate gifts.

We hear much about the revival of culture. The first requisite in all such revival is the author. "Authors are engineers of the soul," says Stalin (quoted by Mrs. Chesterton) somewhere. When this fact is recognized and its implications followed up we shall witness a transformation.

R. K. Narayan

To believe in himself, a human being needs a double assurance. First, he must be sure that everything will be lost unless he is kind, loyal, brave. Everything. If the State looks on him as only a hand or an adding machine, he will soon think of himself as a hand. If he is naturally docile he will hold it out to be filled. He will grab with it if he is not docile. This is the final reason for distrusting the tyranny, even the benevolent tyranny, of the State, even the World State, and for insisting on the maximum of decentralization and regional life. The life itself of the human race, its will to go on living, depends on the sense of responsibility in every obscure person. It does not depend on a free ration of bread and a wireless set in every home. These material things are finally immaterial.

—Storm Jameson

THE MEANING OF THIS WORLD CRISIS

[Readers of **Dr. Hermann Goetz's** occasional contributions to THE ARYAN PATH have learned to expect from him the breadth of outlook and the depth of insight that come out in the following analysis of our times. Dr. Goetz asks Great Britain to take the leading part in the only salvation for our civilization: "real reconstruction, not conservation." This reconstruction can only spring from a complete change of heart. There must be the birth of a new Spirit leading to the granting of equal opportunities to every nation on a basis of world-partnership.—ED.]

The longer this war goes on, the more people are realizing that it is more than one of those clashes which we have seen in the last centuries. Opinions, however, still disagree as to its real meaning. It has been interpreted as the defence of the civilized world against some criminal nations with innate predatory instincts, as a struggle between a democratic and a fascist world order, between an imperialist and a socialist society of the future, as the collapse of capitalism, the disintegration of materialistic Western civilization, etc. None of these theories are without foundation, but they either completely ignore historical experience or see it in a much too short perspective. Nationalism and dictatorship, democracy and socialism, economic exploitation and revolution, moral disintegration and revival are not novel, incomparable phenomena, they have occurred many times in history, though we must often go back far into the past or to distant nations and civilizations in order to study their working and position in human evolution. Our present age, no doubt, is very different from those past times, but the human character, its virtues and failures, its individual and social reactions have not fundamentally changed. What has actually changed are our dimensions of life, the distances and areas covered, the multitudes of people, the quantities of production, the efficiency and intensity of our organization, analytical methods and technical resources, in other words, the instruments through which we are acting on our natural and human environment.

The change of our dimensions of life! With this we are already in the midst of the problem. For there exists a close interrelation between the range of our cultural resources and our social, economic and political institutions. Primitive resources mean poverty, simple social organization, small permanent States, short-lived, medium-size empires, unsophisticated intellectual and artistic life. Highly developed resources permit wealth, great and complicated social organisms, strong gigantic States, and refined artistic and intellectual life. But they mean more. Archaic cultures flourished in

comparatively small, clearly set-off and well protected territories, such as certain parts of ancient India, Egypt, Greece, Italy, Peru, etc., whereas the great continents remained the refuge of nomads and primitive tribes. High civilizations demand vast maritime or continental empires, such as in olden times the Mediterranean countries or China. With every step forward of human control over nature the whole economic and political organization of mankind must, therefore, undergo deep-going alterations; also the centres of human progress must shift with the depopulation or colonisation of countries, the alteration of trade routes, the development of communications, etc. And the quicker the technical progress, the more incisive the consequences for the whole organization of human life must be.

Such changes, however, are always terrible historical crises. For man is a tradition-bound being, even as a revolutionary. Cultural life is too complicated for our intellectual capacities to take in all the final consequences of the very innovations created by us. Not only this! We are even afraid to face those consequences. We want to enjoy the new facilities they can bring us, but we shun the sacrifices, the responsibilities and the struggles which, too, they must entail. At the very moment that new life possibilities confront us with new tasks and duties, the easy-going life of "progress" corrupts our character and energy, diverts our interest to luxuries, weakens our creative imagination and stifles our religious and moral sensitiveness.

Thus economic, social, political unbalance and tension are growing and finally rising to international dimensions. Power organizations are built up and ranged against each other. The moral forces of resistance and cohesion are decaying behind that glittering façade, until the tension explodes in a series of wars and revolutions destroying all that is rotten and creating a new equilibrium of forces in harmony with existing conditions; and a religious and moral renaissance arises from the hardships and desperation of those years of disaster. This has been the course of all the great crises of history when one age of human civilization has gone down in blood and flames and another, a young and hopeful age, has begun. Whether the end of Sardanapalus in the flames of Niniveh, the self-destruction of ancient Greece, the civil wars and the massacres annihilating the Roman Republic, the sack of Imperial Rome by Alaric or of Renaissance Rome by the mercenaries of Charles V, the conquest of Constantinople by Mehmet II, the destruction of Baghdad by Hulagu, the end of the Guptas or the Mughals in India, or the overthrow of the Sung and Ming dynasties of China, at all times, on all continents, this has been the unavoidable fate of all the great civilizations of humanity.

Now we witness the collapse of the

European world of the last centuries. Since the Renaissance, but especially in the nineteenth and early twentieth centuries, European civilization had made tremendous progress, practically revolutionizing all its aspects. Our forms of organization, production, control over nature, have grown to dimensions far beyond the imagination of even our grandparents. Thus, countries which long had suffered from the insufficiency of cultural resources against the obstacles of nature, the undifferentiated vastness of their territories, the inaccessibility of their mountains, excessive heat or cold, maldistribution of water, etc., have, thanks to these inventions, now found their appropriate style of life and have become first-rank world powers, such as the U. S. A., or are on the point of becoming so, such as Soviet Russia, or on the way towards such a development, such as China, India and some Latin-American States.

Europe, on the other hand, has been completely outgrown by the same expansion of our life dimensions. The European national states are still mainly the same as in the Renaissance, *i.e.*, at the time when guns and travelling coaches were just coming into use. The European social system, in spite of many improvements, is still fundamentally that of the early nineteenth century, when modern inventions and their application were just beginning.

Thus, already before the outbreak of this crisis there had been not a single European state which could be really sovereign, or one whose economic or social life was in sound equilibrium. That things were outgrowing the existing order had been generally felt, but as nobody wished or dared to touch the existing system, a race of the individual greater States for further territories, soldiers, allies and economic resources had become inevitable, until the age of imperialism ended in the war of 1914-1918. As, however, the existing national ideology was not overcome but intensified, as the one hesitating start towards reconstruction, the League of Nations, was disfigured into an instrument of the same game of imperialistic competition, the clash had to repeat itself, but now with all the dreadfulness of a conscious life-and-death struggle, with all the horrors of modern instruments of destruction, with all the reckless barbarity of systematic enslavement or extermination of the weaker or defeated peoples. And this dreadfulness had to be most pronounced in those States where, as in Germany and Italy, inherent social weaknesses, political dissatisfaction and economic difficulties consequent on the last war had led to an extremist form of nationalism, whose very formation on the ideals of a legendary past must be in the way of any solution compatible with the necessities of an age of much greater life dimensions.

And the same development has occurred in the Far East, where a similar form of reckless nationalism caused by the same circumstances

has imitated all the mistakes and the degeneration of its European and especially Axis models. Nevertheless it must be acknowledged that, although the Axis powers have driven the mentality of reckless amoral aggression and oppression to a hundred per cent. systematic consummation, its spirit has, in a varying degree, infected actually *all* the Western peoples and also the Asiatic national movements, because of the *general* growing disproportion between the acknowledged national traditions and the new life necessities as well as in consequence of the religious and moral decline undeniable in the last decades.

This moral decay, however, is a phenomenon connected with *all* late phases of a civilization, whether in late Renaissance Italy, in eighteenth-century India or in present-day Europe. In a certain measure it is a natural effect of every overrefined civilization. For whereas such a high form of social and cultural organization renders possible the greatest and most perfect creations, the security of a well-provided life must also weaken the character, the religious experience and the creative instincts of the less gifted individuals, and favour luxury and pleasure hunting, self-indulgence and irresponsibility. As long as the existing social and political organization can bear the strain, this incipient demoralization is actually an incentive to a last, one-sided flourishing of all the super-sensitive forms of art, especially those serving beautiful women, *e. g.*, dress-fashions, home and society luxury, music, dance, opera. The cult of the great lady and the film actress, the extravagant fashions, the refined interior decoration of the rich home, the enthusiasm for music, the revival of the ballet of our modern times (since *ca.* 1890) have their counterparts in Rococo France, late Mughal India, late Renaissance Rome and Venice, and other late types of civilization. But as soon as the political and social system begins to crack, the progressive moral decay opens the way to terrible social upheavals and to unscrupulous, dreadful political adventurers, whether seen in the religious and peasant revolutions of sixteenth-century Europe, the Indian civil wars, the French Revolution, Communism or Fascism, Cesare Borgia, Danton or Robespierre, Mussolini or Hitler.

Is Western civilization, thus, doomed? The answer depends on what we understand by Western civilization. If we mean the special political, social and economic system, the current ideas of the nineteenth and early twentieth centuries, historical experience makes it certain that most of these will not survive the present crisis (which probably will not yet be concluded by this war). But the same experience shows us that in most cases a new, more appropriate form of life and culture is already beginning to evolve during the last phases of a dying civilization, and is absorbing the valuable traditions of the latter. As soon as

the social shuffling of the crisis, whether through impoverishment, revolution or war, has come to an end, it takes the place of the former, and a new phase of human history enters upon its own cycle.

Such a new form of Western civilization, with a much broader, supernational, even super-racial outlook, has actually begun to evolve since the end of the nineteenth century and has since the last war already acquired a strong influence in many fields of life. Side by side with the grossest scepticism and materialism a strong religious revival has set in; natural science has turned from the dead mechanism of the nineteenth century to a new dynamism; social and cultural science have become practically new disciplines; art has undergone a complete revolution in contact with the East; in literature the sentimental or sceptical tendencies are more and more outweighed by a positive and strong inspiration of life. Western civilization will survive this crisis, but it will be very different from what we had been accustomed to.

Another question, however, is whether the centre of Western civilization will shift to nations on other continents whose natural conditions are more favourable to the modern life dimension and less handicapped by time-sanctioned but superannuated traditions. That Europe has lost its monopoly position is beyond any doubt. Will it be completely eclipsed by Russia and America, or will it retain its position at the side of those two giant powers and other, younger, centres still in the making? At present the future of Europe actually lies in the hands of Great Britain. All other European nations have collapsed, and even if they survive, no leadership can be expected from them. Germany will be discredited and exhausted unto death after this war, and the Nazi system offers not the least hope of European reconstruction, just because it is nothing but a last, completely desperate effort to revive political ideals outrun by modern civilization. Europe can be rebuilt only by international collaboration, constructive work and social liberty, not by national oppression, economic exploitation and intellectual persecution.

Thus, the British Empire is the only surviving nucleus round which the European world can be reconstructed. But reconstruction will mean more than restoration of a past that is gone. It will mean the merging of the peoples of the Empire and of Europe into one nation, as in the U. S. A. and Soviet Russia. It will mean the building up of a modern efficient economy comprising the whole empire and all its citizens. It will mean a ruling class drawn from all sections of the empire, a civilization built from the active contributions of all its peoples. And this will entail the fall of national and colour bars, the sacrifice of merely inherited privileges and long-cherished customs; in

other words, real reconstruction, not conservation. Without these incisive reforms the empire might survive for some time, a relic of the past like the Austria of the nineteenth century, subsisting on the prestige of a past splendour but finally disintegrating—because of its vulnerability, its comparative economic backwardness in consequence of monopolies and the interior tensions resulting from the lack of a future ideal—as soon as the now-rising new giant powers have reached their full growth. And its heritage would be a series of small warring States, a new "Balkan" group finally absorbed by the giant powers. As even the slow-working British mind, however, is at present in such ferment as never before in the last hundred years, such reforms, though perhaps executed hesitatingly and step by step, are quite within the possibilities, if not the probabilities, of the future. Then the "Third British Empire," expanded to a European-Asiatic federal union, might initiate another Golden Age of mankind, in which a new form of civilization might spring from the contact of so many old peoples and cultures, as in the Hellenism of the Ancient World and other syncretistic periods. But history is the story of failures and missed opportunities, and of unspeakable miseries resulting from our pride and resentment, our prejudice and short-sightedness. And of the future we can presage only its possibilities, not their fulfilment, especially when we stand at the steps of a new age of human civilization.

H. GOETZ

RELIGIOUS EDUCATION

In *The Riddle of Religious Education and a New Solution* Mr. Adam Gowans Whyte opposes the campaign for intensified religious instruction in all English schools. This was launched in 1941 by the three Archbishops of Canterbury, York and Wales, and has been joined by the Free Churches and even the Jews.

The history of the long struggle over religious instruction in the schools is not edifying reading and the present position is unsatisfactory. Mr. Whyte attacks the assumption that "Christianity has been the motive power of civilization." He repudiates also its twin fallacy, "the dependence of morality upon Christianity." He sees a positive danger to morality in

> associating the motives of good conduct with theological conceptions. . . liable to be doubted and discarded in later years.

He proposes the study of the world's religions in the light of history and their own exponents' views. Religion certainly, as he claims, "comes alive" through the study of the life-stories of the great Teachers. But "the religious habits and ceremonies and festivals of their multitudes of followers" are unimportant. What those great Souls actually taught is vastly more valuable to present. Bringing out the basic truths and the ethics common to all religions would be the greatest service alike to morality, to truth and to human brotherhood.

THE PURANAS AND THE THEORY OF HUMAN EVOLUTION

[**Shri V. R. Ramachandra Dikshitar,** M. A., is a Lecturer on Indian History and Archæology in the University of Madras. He is perhaps best known for his translation of the ancient Tamil epic, the *Silappadikaram* or *The Lay of the Anklet,* reviewed in THE ARYAN PATH in April 1940. Shri Dikshitar has been digging to good purpose in the Purânas, finding them rich in scientific truths allegorically rendered. His study of *Some Aspects of Vayu Purana,* published as the first Bulletin of his Department, was reviewed in THE ARYAN PATH for October 1933. *The Matsya Purana—A Study,* also from his pen, was reviewed in our pages in July 1935. He reports here some of the results of his study of the Purânas' bearing on historical geology. Some of the implications of his findings are pointed out and suggestions for further exploration are offered in the note appended to his article.—ED.]

The real contribution which the Purana literature has made to the sum total of Hindu culture has not yet been properly assessed. The Puranas as a class were at first neglected by the Orientalists as containing incredible myths and incomprehensible legends. Without examining fully what these documents contained, they relegated them to oblivion. But in recent years a keen interest has been evinced in this branch of literature, and Indologists have been at it with the earnestness and zeal of good students. We have yet to march a long way before we finally say that we have explored this vast virgin field. As one dives into the abysmal depths of the Puranas and examines the various texts in the light of modern scientific knowledge, one gets surprised and bewildered. The contribution of the Puranas to modern scientific knowledge will be a study of absorbing interest. Far greater significance attaches to a study of historical geology as revealed directly or indirectly by the Hindu literature in general and the Purana literature in particular.

Speaking for India, we have vestiges of a long record of animal life and plant life scattered in the old rocks of Peninsular India and in the newer rocks of the Himalayas of the north. It is even surmised that South India and the Deccan plateau have existed on the surface of the earth perhaps from the dawn of geological time. Whatever be the fact, the Vedic texts and the Puranas throw welcome light on the origin of the earth and of vegetation in general, vegetation being known by the appellation Oshadhi. The *Vayu Purana* makes a very interesting statement to the effect that originally the earth was all a mass of fire and was subsequently replaced by water.

(VI. i) As if to corroborate this statement, the *Taittiriya Samhita* tells us that at the outset everything was in a liquid state and that, after thousands of years, it became solidified as *Dyau* and *Prthivi*, generally translated as heaven and earth. (VII. 1. 5. 1) The geologists also envisage some such state of existence for the earth, when they say that the earth cooled from a molten to a solid state. The *Rig-Veda Samhita* also makes a similar observation that vegetation was a later introduction on the earth, and that the earth evolved, as it were, from a state of non-existence. (X. 97) These texts leave one with the certain impression that at the beginning of the universe all was water, and there was little land.

As æons passed, from different causes like the action of the planets, of wind and rainfall, of ice and sea, of volcanoes and earthquakes, the surface of the earth was changed. With the metamorphosis of the earth's surface, life, which originated in water, slowly but surely was transplanted to land and by an unfailing process of evolution man came into existence. Even here there was a stage of sub-man, cave-man, ape-man, call it what you will, before man attained his full stature of true manhood.

The story of this human evolution from the lower kingdoms is seen, revealed or veiled, in the mass of the Purana literature. So it is not mere physical geology of which our ancient texts treat. We have abundant materials also for a reconstruction of historical geology. In other words, the theory of human evolution is adumbrated by the Hindu theory of incarnation, which is the theme of all the sacred books of the Hindus.

Geologists speak generally of four or five great eras with their numerous subdivisions. These eras are characterised by particular animals and plants. At the commencement the geologists envisage life of a very low order. Of this life no remains are left. This period is known as Pre-Cambrian. What Mr. H. G. Wells has said is true of this period and the subsequent geological era. He says:—

> Wherever the shore line ran there was life, and that life went on, in, and by and with water as its home, its medium, and its fundamental necessity. The first jelly-like beginnings of life must have perished whenever they got out of the water, as jelly-fish dry up and perish on our beaches today."[1]

If we now turn to the pages of the Puranas, we have copious references to and details of accounts centring round the Dasavatara or the ten incarnations attributed to Lord Vishnu. Different interpretations may be given to this doctrine of Dasavatara according to one's beliefs and inclinations. But it is certain that this theory is a signpost indicating the stages of progress from the lower to the higher plane of life. Every avatar should be put

[1] *The Outline of History*, Fifth Edition, p. 30.

down as a landmark in the story of human evolution. The intervening space between two avatars cannot be counted in years, or even in millenniums. Ages and æons pass between one and the other.

The first avatar, according to the theory of incarnation, is the Matsya or the Fish Avatar. Before we proceed, a categorical list of the avatars may be furnished so that the reader may follow the thesis more easily. The following is the accepted order of the ten incarnations; Matsya or fish, Kurma or tortoise, Varaha or boar, Narasimha (half-lion and half-man), Vamana or the Dwarf man, Parasurama (perhaps answering to the cave-man or the nomad hunter), Rama with the full stature of manhood, Krishna, Buddha and Kalki. What interests us in this list are the first seven names and the details connected with their birth story and with their life and achievements. According to the record of the rocks it is in the early Palæozoic era that fish emerge from the sea as the first of the vertebrate series. There is an astounding correspondence between this and the Hindu theory of incarnation, which puts down the fish as the first avatar.

Fishes were the first animals with backbones, and surely life in this epoch was mainly concerned with these animals primarily in the sea. This largely explains the wide-spread fish cult in the ancient world, not to speak of India alone. It seems to me that the legend of the fish as narrated in the *Matsya Purana*, namely, that it fell into the hands of Vaivasvata Manu, that it was put into a water-jar, that it was thrown into a well, that it was taken to a pool of water, and then to the Ganges is all a veiled explanation of how life grew gradually. To be more precise, the details may be construed as indicating the transitional stage from life in water to life on land. The fish is admitted on all hands to be the ancestor, maybe very remote, of the salamander and the frog. The latter, which is more a land animal, goes to the water to lay its eggs. These hatch into tadpoles, which eventually lose their gills and migrate to the land, when once their lungs and legs are developed.[1] This is indeed remarkable to a student of the Puranas.

The second incarnation is the tortoise, surely a legitimate successor to the fish in the story of geological life. The legend underlying the Kurma incarnation may well be said to reflect the stage of the evolution of the *andaja* and *udbhijja*, creatures and plants of the Mesozoic era. In other words the Kurma theory satisfies remarkably the amphibian stage which one could recover from the mute record of the rocks. This era is supposed to witness theriomorphous reptiles, the forefathers of mammals.

It is very significant to note that our ancient seers and sages were good students of science. If they had not had scientific knowledge,

[1] *A Text-book of Geology*. By SCHUCHERT and DUNBAR, Vol. II, p. 35.

how could they have introduced the Varaha or boar as the incarnation succeeding the Kurma? For the geologist the next great era after the Mesozoic is the Kainozoic, also known as the Tertiary era. This is the age of mammals. In the mid-Kainozoic era appears the "giant pig" and our Varaha cannot be anything else than this giant pig if we are to interpret the theory of incarnation in the light of historical geology. As I have said elsewhere, the theriomorphic Varaha, which can be correlated with the Bronototherium of the Oligocene epoch, belongs to the category of Jarayuja.[1] The earth had then crumbled to pieces. Nature had played havoc by the action of earthquakes and volcanoes, by the tremendous raising of mountains and the effects of glaciation. The myth that says that the earth had been drowned in the ocean by the action of an Asura and that the Lord in his Boar incarnation recovered her by lifting her up to her original level with his tusks may be explained as the geological truth of the havoc wrought upon the earth by natural circumstances, and the first appearance of the boar in the progress of the life cycle. This state of affairs must have continued for millions of years.

It is only in the Quaternary era that we have the beginnings of human life. According to modern opinion the Java ape-man was possibly the connecting link between animal and man. The Hindu textbooks indicate three stages before they speak of the fully developed man, Rama. The first stage is represented by the half-man, half-lion, and the second by the Dwarf man. If the Dwarf manifestation can be identified with the sub-man —and I see no reason why we should not so identify it—the half-man, half-lion stage must be set as the precursor of mankind. This may negative the ape theory, and the ape-man as the connecting link. It is difficult to get around the half-man, half-lion, frequently referred to in our books. Some significance should be attached to this in the evolution of man from the lower kingdoms.

Vamana is both the Dwarf man and the sub-man in the language of the anthropologists. Vamana is hailed as the very source of this entire universe. What is more interesting is that the Hindu writers have unequivocally styled all the previous incarnations as *ayonija*, literally, not born by sexual union. They were all mind-born, implying thereby that one thing evolved from the other, resulting ultimately in the birth of a human being. Vamana or the sub-man was born to the mythical ancestors Kasyapa and Aditi. Hindu books attribute all creations in the world, including plants, to this Kasyapa, the mythological progenitor. As his son, Vamana is a typical representative of the first man.

All this must have belonged to the period of Cave-men and Bushmen.

[1] *The Matsya Purana: A Study.*

Life progresses slowly, and slowly, until we come to the man of the woods. Parasurama with his weapon, the axe, represents this nomad who begins life primarily as a hunter. From this life of a hunter, man passes through the pastoral and agricultural stages of culture, and finally the true man, the civilized man of the city, comes into existence with his full personality portrayed. This we take to be the incarnation of Rama, whose life-story is the theme of the celebrated *Ramayana*, at once the solace and the inspiration of all Hindu India.

To conclude, every one of the early manifestations was made to tell the story of human evolution. The most powerful of the creatures of one epoch was regarded by the subsequent epoch with something of awe and veneration. With the passage of time, legends grew around this figure and these were passed on to future generations which built up, in their own turn, a cult and a tradition. Being transmitted from generation to generation, this lore, which contains germs of historical truth, has come to stay as religious history.

V. R. R. DIKSHITAR

A NOTE ON THE ABOVE

Shri Dikshitar is not the first to draw attention to the significance for evolutionary theory of the ten mythical avataras of Vishnu. His whole article, in fact, might be considered an amplification of what Madame H. P. Blavatsky wrote in 1877 in her *Isis Unveiled*. There she epitomised in a paragraph (Vol. II, p. 275) the clear reflection in the Ten Avataras of the evolutionary scheme.

True, the man-lion, which some will find disturbingly contradictory to the fanciful ape-man hypothesis of modern science, has to be understood allegorically. It is not peculiar to the Purânas. The so-called "gnostic gems," really pre-Christian works, are full of representations of it.

But instead of trying to fix Purânic views in the light of modern science it is modern science which has to be examined in the light of the Purânic evolutionary scheme. This, correctly understood, will be found in agreement with that presented in other ancient records, Chinese, Egyptian, Chaldean and Jewish. The latter three, as also the Hindu Purânas, not only deal with prehistoric periods but also with "creations" prior to the last formation of our globe.

The Purânas are a mine of information, underneath their puzzling dead-letter sense, and that not for one or two scientific fields alone. Modern zoology, geology, astronomy and nearly all branches of modern knowledge have been anticipated in the ancient Science. What is the *fable* of Kasyapa, with his diversified progeny of reptiles, birds, and all

kinds of living things, and who was thus the father of all kinds of animals, but a veiled record of the order of evolution ?

The writers of the Purânas, moreover, were perfectly conversant with the "Forces" of Science and their correlations, as with their bearing upon physical and psychic phenomena, unsuspected by modern science. The scientific truths are there, however hidden by the profuse ornamentation and the deliberately contradictory details. The Purânas were intended to convey great truths to those entitled to them, where the profane could see only the more or less fantastic veil.

ETHICS AND PROGRESS

"The Relation of Ethics to Human Progress" is intimate indeed but Philip L. Alger, writing under that caption in the August *Scientific Monthly*, misses its inwardness. He attempts to deduce ethics "from the progress of evolution without regard to metaphysical or religious codes."

The proposition that "in all things we prosper by harmonizing our actions with those of nature" is unexceptionable. But Nature destroys to build better ; man may destroy what he can never restore ! That "a wise man will never allow himself to seek a personal good save in conformity with the conditions of universal good" is an ethical truism. But to what moral confusion we are led by the attempt to justify the rightness of a course by its *pro tempore* results !

> Who will assert that the extinction of the dinosaurs and the rise of the human race were morally wrong, and how do these facts of survival differ in ethical value from the submergence of the American Indian by the tide of white civilization ? . . . A war of aggression is wrong, but so is it wrong to bar unused territory from development.

This line of reasoning may be soothing to uneasy imperialist consciences. Carry it one step further, however, and unused individual wealth might ethically be seized by any one who saw how he could put it to good use ! It is all very well to discover that sympathy and honesty (except, apparently, with an enemy or a thief !) are justified by the utilitarian test as promoting co-operation under present conditions. But "right human actions," we submit, are not "those conducive to progress at the time" but those conducive to progress in the long run. And only omniscience could make the pragmatic test of ethics a practical one. For who can trace any cause to its end results ? Does not every effect become a cause in its turn, producing further effects, and so on *ad infinitum ?*

Formal customs differ from society to society and age to age, but true ethical principles are valid at all times and everywhere, because they are rooted in the metaphysical truth of human unity. Just as a cut on a finger may make the whole body suffer, so suffering inflicted upon any individual will in the long run hurt not only the perpetrator of the wrong but all men everywhere. The world's great spiritual Teachers are far safer guides to moral conduct than Darwin, Spencer or their followers.

NEW BOOKS AND OLD

OLD TREASURES THROUGH NEW EYES*

This is the first volume of a new series edited by Sir S. Radhakrishnan and issued under the auspices of the Hindu University of Benares. Its object, the editor states in the general Preface, is "to bring out studies of ancient Indian classics and thought by competent scholars who have looked at them with new eyes and greater freedom." The studies, we may accordingly expect, will be both critical and interpretative; and, in this respect, they will differ from those published in other series, like the "Sacred Books of the East," which treat of the same subject but from a purely antiquarian stand-point. Another distinctive feature, as indicated by the title chosen for the series, is that these studies do not recognise the sharp distinction that is ordinarily made between philosophy and religion. Indeed, this distinction has never been countenanced in India; and the volumes published in the present series will therefore express the true spirit of Indian philosophy, which is to further right living and not to be merely a way of thought. We have no doubt that such studies have a very useful place to fill at the present time, when thoughtful people are turning wistfully to philosophy for guidance in the solution of the perplexing problems of life.

The theme of the present volume is Pūrva-mīmāṁsā, and there was nobody better fitted to expound it than Dr. Jha. But it is to be greatly regretted that he has not been spared to see it in print. His knowledge of the Indian systems of thought, as a whole, was profound; and it was particularly so in the case of the Mīmāṁsā. In fact, it was he that first threw light upon the characteristic features of one of its schools, *viz.*, that of Prabhākara; and his thesis for the D. Litt. Degree of the University of Allahabad on that school, later published in book form, may be said to have marked an important step in the modern study of the Indian *darśanas*. This school had for long fallen into desuetude, although it had made definite and valuable contributions to the sum of Indian thought. As a consequence of this lamentable neglect, the works belonging to it are still, for the most part, unknown; and even of those that have been discovered only fragments have thus far found their way into print. Our present knowledge of its details is therefore quite meagre; but that knowledge, so far as it goes, we owe largely to Dr. Jha.

The work is in thirty-three chapters, which may be divided into four sections. The first of these, consisting of the very interesting introductory chapter, treats of the nature, scope and aim of the Mīmāṁsā in relation to the other systems, particularly the Vedānta. Here the author refers, in general terms,

* *Purva-mimamsa in Its Sources*. By MAHAMAHOPADHYAYA DR. SIR GANGANATHA JHA; ed. by SIR S. RADHAKRISHNAN. (Library of Indian Philosophy and Religion, Vol. I. Benares Hindu University. Rs. 10/-, or 15*s*.)

to the place and relative importance of all the three schools of the doctrine—those of Kumārila, Prabhākara and Murāri Miśra. The next seventeen chapters constitute the second section. They deal mainly with the purely philosophic side of the doctrine and discuss questions like the validity of knowledge and the nature and destiny of the soul. In these, as throughout the rest of the book, the views of Kumārila and Prabhākara, where they differ, are invariably set forth; but, owing to the scantiness of the information available as regards the remaining school, only brief and occasional references are made to it. The third section, comprising the next fourteen chapters, is devoted to the consideration of the principles of interpreting the Veda and the details of the many sacrifices taught in it. Here, owing to the wide variety of the topics considered, there was need for much condensation of the material; and the skill and ability with which this has been effected reminds one of the masterly summing up of the same aspect of the doctrine by Vidyāraṇya in his *Nyāya-mālāvistara*. This portion is technical, and its appeal therefore is primarily to the specialist; but it is not altogether without interest to others, for they will find discussed in it such general questions as the conception of *dharma* and the nature of the motives that prompt human action. The concluding chapter, which forms the fourth section, shows by reference to concrete instances how the Mīmāṁsā has influenced legal and other branches of literature.

The book contains an abundance of useful information; and, since it is also well documented, it will be of great value to those who are engaged in the advanced study of the subject, or are doing research work in it. The exposition of the topics, generally speaking, follows the order of the *Jaimini-sūtra*; but, where necessary, cross-references are given to help the student in getting a connected view of points that may be found explained in different parts of the commentaries on it. The work is throughout written in a simple and straightforward style. It also contains, as an appendix, an extensive bibliography prepared by Dr. Umesha Mishra, a former pupil of the author, which gives an interesting account of the entire literature of Mīmāṁsā, including the works of modern scholars like Dr. Jha himself. We may say without any hesitation that there is no other book in English which gives such a comprehensive, lucid and authentic account of the doctrine. It will remain as a worthy monument to its distinguished author; and all lovers of Indian thought will feel grateful to the authorities of the Benares Hindu University for publishing it amidst conditions which are none too favourable to the printing of such big books.

M. Hiriyanna

ON GUJARATI POETRY*

Mr. Khabardar, like the poet Tagore, cannot be considered a direct product of University education, as he is a self-made man in every sense of the term. Educated at home in Daman, with inborn tendencies of a poet, he not only struggled by himself with prosody and poetics in English and Gujarati, but also secured an intimate knowledge of classical literary Gujarati, which by itself presents great difficulties to many a Parsi writer. Whatever differences one may have with Mr. Khabardar regarding his theories about the form and spirit of poetry, there is no doubt about the depth of his knowledge of the ancient and modern forms of Gujarati poetry or about the diction and the style of his literary work either in prose or in poetry. The present volume would do great credit to any Gujarati author and it would be difficult to write in purer and more elegant style.

It is a hopeful sign of the synthesis of the national life that is taking place at the present time that the Parsis—some of whom had once founded a separate Parsi Lekhak Mandal—have now come to recognise the fundamental unity of Gujarati as a vehicle for the expression of their most cherished and cultured emotions. While the poems of some of the older Parsi poets—Malabari, Mansukh, Jamshedji Petit, Sorab Palamkot, Vicaji etc.—possessed a flavour peculiar to the Parsi dialect, those of Khabardar and Jehangir Desai show such a complete command of the technique, the vocabulary, the idiom and the cadence that it is hardly possible to distinguish the latter from ordinary Gujarati poets. One must emphasise this side of the evolution of Gujarati literature, for the contribution of the Parsis to the cultural life of Gujarat should not be allowed to be neglected longer, particularly in view of their magnificent contribution to the material progress and prosperity of the province. The sparkling humour which characterises ordinary conversation among Parsis is reflected in Khabardar's famous parodies, which form his unique contribution and which will long remain unsurpassed. Mr. Khabardar writes frequently in English and his book of English poems *Silken Tassels* has reached two editions.

Mr. Khabardar divides his lectures under five headings. The first is "Origin of Poetry and the Art of Composition of Poetry" in which he explains the first principles of the sciences of prosody and poetics as known in English, Sanskrit and Gujarati. The second covers "The Evolution of Metre in Ancient and Modern Gujarati," and is a masterly historical study of the art of metric composition in Gujarati. It incidentally describes the author's own twenty-five new metres. The third lecture examines critically the adaptation of the Gazal, the Ode and the Sonnet from the Persian and English, and shows the author's wide knowledge, extensive reading and deep insight. In his fourth address "On Experiments and Researches on Blank Verse" the author gives a full description of his own contribution to the art of versification in Gujarati and strongly criticises those

* *Gujarati Kavitani Rachanakala.* (Technique of Gujarati Poetry.) By ARDESHIR FRAMJI KHABARDAR. (Shri Thakkar Vassanji Madhavji Lectures, University of Bombay. Re. 1-/)

from whom he differs. It is, however, in the last lecture on "Structure of Poetry and Language" that the poet and the critic shines at his best.

Mr. Khabardar is a great disciplinarian and would not let the young poets take liberties with the form of either language or verse. He thinks that all poetry is an expression of musical talent, and that the rules of music and prosody should be rigidly followed. He quotes with approval the famous dictum of Palgrave that "passion, colour and originality cannot atone for serious imperfections in clearness, unity or truth." The author believes that the soul of poetry cannot function except in a perfect and harmonious body. In a simple but effective apologue, he advises with sincere fervour that the poet should not only look to the colour and the pattern of the cloth but should also attend to its texture and insist on the purity and evenness of each fibre, the closeness of the web and the work on every detail that makes for classical perfection.

P. G. SHAH

THE TEACHINGS OF MADHVA *

This is a brief but scholarly exposition of the philosophy of Madhva. It is to be regretted that much intellectual energy is being wasted by both advocates and critics of the school of Madhva, on the question of the exact label to be attached to it. The author and Dr. D. M. Datta, who writes the Foreword to this book, are agreed as to the inappropriateness of the term "Dualism," while they do not seem to be equally punctilious with regard to the term "Realism." It is unfortunate that they seem to accept it, obviously overlooking the Naturalistic associations of the word in English philosophical terminology.

It has to be remarked that Mr. Sarma's description of the system as the "philosophy of the one independent transcendent Reference" is neither happy nor intelligible. In the absence of a simpler title for the school, it would have been quite sufficient if the author had merely expounded the philosophy of Madhva without labouring to evolve such a lengthy and monstrous designation.

The book contains nine chapters. The author takes up for discussion some fundamental points of the school, its doctrines on God, the Soul, Nature and the ultimate destiny of the finite individual. We are given original textual authority for every statement and the exposition is by no means obscure. But from the point of view of the modern student the omission of a table of contents and an index must be deemed a drawback. The predominant intention of the work seems to be to describe the exact philosophic rôle of Dvaita in the evolution of Vedanta. We are made to contrast the tenets of Dvaita with those of Advaita and Visishtadvaita at every crucial point in the exposition. However, on two points, there seems to be either some error in interpretation or want of care in statement.

Firstly, we are told that, according to all the three schools of Vedanta,

* *Svatantradvaita or Madhva's Theistic Realism.* By B. N. KRISHNAMURTI SARMA, M. A. (Author, Annamalai University. Re. 1/8)

"everything in the world has to be traced to an absolute spiritual principle." This may be admitted as a true characterisation of the motive of Vedanta. But to name this relation of the cosmos to God "dependence" and to say that Sankara merely gives one of the several possible conceptions of this dependence is to ignore what Sankara explicitly declares in his commentary on the *Mandukya Upanishad*, 7th verse.

Further, the author draws a radical contrast between Ramanuja's idea of God and that of Madhva in relation to the world of matter and finite spirits. "The Visishtadvaitin misses the abstract character of God" and, on that view, "the Brahman is never allowed to rest by itself." We are told again and again that God is abstract in the system of Madhva and that "in the last analysis, the existence of matter and souls, is *immaterial* to God." In other words the cosmic process "matters" to God in the philosophy of Ramanuja, while it is quite "immaterial" to Him in "the philosophy of the one independent transcendent Reference."

This contrast seems to me to be philosophically inaccurate. Without entering into the question of the author's exactitude in representing Visishtadvaita, we have to consider whether he correctly represents Madhva's position. It is unfortunate that Mr. Sarma gives only one quotation in his support and that cannot carry all the heavy implications he draws. There are a few points in the system that go definitely against his interpretation. The cosmic process is not extrinsic to the Divine life. It flows from the ultimate *svabhava* of God.[1] He is so constituted that the world of matter and finite spirits derive their very "being" from Him. Madhva is responsible for the unique dictum which he repeats again and again in his works, that "Ananda" and "perfection" naturally issue in creative activity.[2] Perfection is incompatible with inactivity. God is perfect and hence the creation.

It is true that creation does not proceed from any self-interest on the part of God, for he is absolutely self-fulfilled. But Madhva insists and Jayatirtha elaborately establishes that God is not devoid of all purpose in creation. He creates in order to facilitate the perfection of finite spirits.[3] Following the *Gita*, Madhva argues that the disinterested activity of God must serve as the ideal for human goodness.[4] Men should transcend self-interest and exert themselves in the spirit of disinterestedness. Surely to a good man disinterested action "matters," though it may not matter to an ego-centric individual. The degree and the extent to which such selfless activity matters to an individual is the test of his moral progress. If God embodies the ideal of goodness, his creative activity, prompted solely by his infinite goodness, must be most "material" to him. In saying that it is "immaterial" to him, are we not attributing to God the standards of value characteristic of the man of the world, to whom self-interest is the only ideal of action?

If Mr. Sarma merely means that the cosmic process does not presuppose any

[1] *Anuvyakhyana*. 2-1-9.
[2] *Gita. T. N.* 3-22 and *Nyaya Vivarana* 2-1-9.
[3] *An. V.* 2-1-9 and *Sudha* thereon.
[4] *Gita. T. N.* 3-22.

deficiency in the personal perfection of God, that is ground common to him and to Ramanuja.[1] But if he means more than this and holds that creation is extrinsic to Divine life, that it is not necessitated by the nature of God, that God has no purpose whatever in creation, and that, in spite of His absolute goodness, such disinterested activity is "immaterial" to God, then he is flouting the spirit as well as the letter of Madhva's teachings.

The second point concerns the meaning of freedom in moral life.

> The right to choose between right and wrong is the Jiva's own and the choice comes from him.

Action accomplished through the exercise of such free choice renders evil and inequality in the life of individuals intelligible. Up to this point, Mr. Sarma's explanation of freedom and karma seems to agree with the general Indian tradition. But Mr. Sarma goes further :—

> Most Indian philosophers would rather take shelter under the inexorable law of Karma....Madhva has been the only one to push the question to its logical extreme. Karma implies freedom and freedom implies choice. But it does not explain *why a particular choice is made*....The only possible explanation is that offered by Madhva, *viz.*, that the Karma itself is the result of an unchanging and underlying nature...of each soul.

In substance, this would mean that the "particular choice" made by the individual in every moral situation is determined by his unchanging nature. This position, it is clear, affects the concept of freedom profoundly. If choice and the direction in which moral conflicts are resolved are ultimately determined by the "unchanging svarupa" of the agent, there is no real freedom. The individual is not responsible for his Svarupa and if he is, it should be possible for him to modify and develop it, which is denied by the dogma of "unchanging svarupa." Even if this dogma is given up—which alternative Mr. Sarma does not adopt—there is no freedom if the individual is denied the capacity to go against the inclinations of his nature. The actual self of man should not fetter the possibilities of moral progress. It must be possible for the stream to rise above the source. I cannot but state the crux of the moral situation in the words of Mr. M. A. Venkata Rao :—

> If karma means predestination of souls to heaven or hell in such a manner that no after-career can modify the nature with which souls begin, the doctrine becomes a species of fatalism....The past only urges and introduces a powerful bias, but karma means the present choice, which is creative and strictly free. We may work against the past.[2]

There is one glaring instance of equivocation in the book. We are told that matter and finite souls cannot "claim to be as real as the Absolute" and almost in the same breath the author adds that want of substantiality and independence does not deprive the dependent entities of their reality.[3]

The book, on the whole, is a welcome addition to the literature on the subject.

S. S. RAGHAVACHAR

[1] *Gita Bhashya* of Ramanuja, 7-12 and 9-5.
[2] *Studies in Philosophy*, pp. 185-187.
[3] Pages 11-12.

MACAULAY'S "HISTORY OF ENGLAND"*

So much has been written about Macaulay's *History of England* (published 1848-1861) that the least competent may take courage to write about it, in the full confidence that no one else will bother about his jejune observations. If any one does glance over such observations, it will be with the intention of inducing tired eyelids to drop upon tired eyes: let it not be forgotten that Sancho Panza called God's blessing upon the man who invented sleep. Those, however, who read or reread the *History* may be forgiven if they are seized with an intense desire to speak about their wonderful experience, and to share with others the pleasure, deep as well as varied, which the reading vouchsafes.

About half a century ago Macaulay was perforce known to every school-boy. Nowadays many are content to know of Macaulay's school-boy. In his Essays Macaulay was apt to speak of what "every school-boy knows" evidently meaning a state of knowledge that the combined reading of the professorial staff of a well-equipped College might furnish.

Nowadays Macaulay's writings are seldom prescribed for schools and colleges in India. This is partly because Macaulay is accused of possessing a style that induces a deleterious ambition in school-boys to imitate it: Ulysses' bow can be bent by Ulysses alone. This accusation (often secret and insinuative), combined with the charges of inaccuracy and a strong Whig bias, are probably responsible for a comparative neglect of the great historian. If, however, reference is made to the opinion of so competent a guide as H. A. L. Fisher, we are assured of the correctness of the view which an unsophisticated person may reach with little reflection. An author who was so intensely interested in history, so voracious a reader, and who had taken as active a part in practical politics and in the debates in the Houses of Parliament as Macaulay had done, could not be expected to be devoid of deep-rooted convictions of his own. A historian with such antecedents cannot speak on subjects of universal interest without coming into conflict with the opinions of others who think otherwise.

Macaulay could not have written with such marvellous vividness, his portraits could not have been so alive, his style could not have produced the impression similar to that of a conqueror's triumphant march, had he been anæmic. But no one can be harmed by Macaulay's bias, such as it is. There is no attempt to hide it. Occasionally a reader may wish that other views had been taken than those expressed by Macaulay: more often we regret that his view has not been expressed with less acerbity. The historian need not maul the feelings of any of his readers. Some are born in surroundings making it almost imperative to come, in all honesty, to convictions that the historian is at liberty to consider erroneous.

But the whole range of Macaulay's *History* must be considered. When that is done, it is evident that occasions such as have just been referred to are few. Moreover we have

* *History of England.* By THOMAS BABINGTON MACAULAY.

high authority for conceding that even Homer nods, and is entitled to do so. After making all due allowances, we must ask how many historians there are who have been able to study the great original documents, and who have also read contemporary pamphlets and even newspapers. How many have been willing and able to spend a day in visiting an out-of-the-way fortress for understanding the details of a royal flight or pursuit? How many have formed their estimate of the character of public men after reading, not only the reports of their utterances but also the books written by them or even attributed to them? And then are there many—if any—who can absorb all such material in quantities that astound the normal human being and who can acquire such mastery over it all, as to reproduce its effect in the simplest and most natural manner without any apparent strain or effort, as if events and occurrences were being related in which the author had himself participated: in language so lucid that no reader has to read any sentence twice, so charged with imaginative fervour and vision that it is difficult to put the volumes down when they are once taken up?

The substance of Macaulay's *History*, apart from his manner and style, is well worth careful attention and study for itself. The first chapter, containing in 150 pages a rapid survey of the whole history of England, has won the admiration of experts. A detailed account follows. For the period after the death of Charles II, every important feature of English life and society is brought before our eyes. When controversies have arisen on matters of public concern Macaulay deals with them as living questions. The views held and expressed by the great protagonists are reproduced and pitted against each other with vigour and dramatic power. The *History* accordingly furnishes a living school in the methods by which matters of public concern have been discussed in the past, and ought to be discussed in our times: errors of investigation and fallacious arguments or inferences are carefully noted. The accounts of the establishment of the Bank of England and the dissensions over the affairs of the East India Company furnish two examples out of many.

To omit to read Macaulay's *History of England* is to deny oneself a great pleasure and to deprive oneself of an easy means of learning much that one wants to learn.

FAIZ B. TYABJI

Yin Fu King. (Manual No. 18, The Shrine of Wisdom, 6 Hermon Hill, London E. 11. 1s.)

This little Chinese classic is ascribed to the legendary Emperor Huang Ti of the twenty-seventh century B. C. or to his teacher, Kuang Cheng Tsze, considered by some Chinese scholars a previous incarnation of Lao Tsze.

Fu means a seal in two pieces, symbolising "Heaven and Earth, the Above and Below, the Inner and Outer." The classic's purpose, the Editors explain, is "to present us with a reconciliation of the two parts of the seal." The text begins:—

> To observe the Tao of Heaven and conform to the mode of Its operation is the term of all human achievement.

The *Yin Fu King* holds an important place in the Taoist Canon. Freely rendered into English after Balfour and Legge, it is briefly commented upon by the Editors of "The Shrine of Wisdom."

V. M. I.

The Philosophy of the Beautiful. By P. N. SRINIVASACHARI, M. A. (R. C. Srinivasa Raghavan, Sri Krishna Library, Chitrakulam Square, Mylapore, Madras. Re. 1/8)

The five lectures that constitute this book were originally delivered by Professor Srinivasachari in 1933 during his tenure of Honorary Readership of the University of Madras. He is very widely read in both European and Indian literature on Æsthetics, a subject that he rightly describes as " the most fascinating of all studies on account of the universal appeal of the beautiful." Professor Srinivasachari starts with certain questions : What do we mean when we speak of a poem or a piece of music as being beautiful ? Can we define "beauty" ? Does beauty admit of degree of comparison ? Is it possible to formulate any criteria for judging the beauty of artistic creations ? These and related questions have been variously answered by the intuitionists, the materialists and the transcendentalists; the classicists and the romanticists; the realists and the idealists; the Advaitins and the Visishtadvaitins. The views of thinkers like Croce, Bergson, Aristotle, St. Augustine, Darwin, Santayana, Kant, Hume, Herbert Spencer, Hegel, Bradley, Bosanquet, Bharata, Sankara, Bhaskara and Ramanuja, and of many others, are competently passed in review. But the average reader, who has small philosophy and less scholarship, is likely to have the uneasy feeling that, having heard great argument about it and about, he evermore came out by the same door as in he went. It is, therefore, refreshing to arrive in the end at Professor Srinivasachari's own views:—

> Beauty is a quality of the subject, and is as autonomous as truth and goodness....It functions in the sphere of sense in order that man may be released from sensuousness. Beauty reconciles matter and spirit, harmonises the head and the heart, and bridges earth and heaven.

The artist's true aim is "the intuitive expression of the infinite through the medium of the finite."

> The inspired artist looks from nature, the body of beauty, to Nature's God who is the soul of beauty.

According to the Vedantin, of course, Brahman is the supreme reality and the paths of beauty should therefore lead to the realisation of the bliss of Brahman, Brahma-rasa.

> The mystic seeks communion with beauty and is lost in bliss. The aloofness of God is changed into godlikeness and finally into godliness.

Like the views of the other writers on the subject, Professor Srinivasachari's own views are also, "consciously or unconsciously, swayed by his philosophical prepossessions." He is a Vishishtadvaitin, and it is natural for him to think of creation as a Divine Comedy and of beauty as a spiritual testament revealing the splendours of Vaikuntha. Professor Srinivasachari has given us an illuminating and authoritative book on Æsthetics; his exposition of the subject is distinguished by clarity and conviction; although it is tough in parts, it is never obscure; and for all its scholarship, it nowhere degenerates into pedantry.

K. R. SRINIVASA IYENGAR

Annual Bibliography of Indian History and Indology, Vol. II for 1939. By BRAZ A. FERNANDES. (The Bombay Historical Society, Bombay. Rs. 5/-)

A bibliography, to be useful and authoritative, needs to be accurate, comprehensive and up-to-date. The Second Volume of the *Bibliography* before us, though not an ideal one, shows considerable improvement in form and matter as compared with the First Volume which appeared in 1938. The preparation of annual bibliographies involves much labour and expense, besides the willing co-operation of scholars, libraries and publishers. We fully endorse the appeal made by Mr. Fernandes to learned bodies, authors and publishers to co-operate with the Bombay Historical Society in making subsequent volumes of the *Bibliography* as complete as possible. The present volume is divided into sections and items are arranged in alphabetical order under authors. Books published in 1937 and 1938 which came to be noticed or reached this country in 1939 are included in the volume. The author promises to include in the next volume publications of 1939 which are omitted in this volume through oversight or want of information. At a time when every scholar has been emphasizing the need of bibliographies in different subjects owing to the enormous production of books and articles, Mr. Fernandes deserves encouragement from all concerned to enable him to execute his work on the future volumes of the *Bibliography* with thoroughness and precision, not to say completeness, which is one of the essential features of a bibliography.

P. K. GODE

A Common Enemy. By J. D. BERESFORD. (Hutchinson and Co. (Publishers) Ltd., London. 8*s.* 6*d.*)

This is a discussion novel. Mr. Beresford makes ideas live without either depriving the narrative of human warmth or losing reasoned perspective on contemporary affairs. A variety of topics—to which all thinking minds are naturally directed by the present disorder—is here discussed. They range from party government to petrol-consumption, from prohibition to the inscrutability of Providence. They are handled with detachment, sincerity and genuine desire for peace, good-will and unity. Mr. Campion's emphasis on "the long view"—beyond political frontiers and racial barriers—is decried as canting sentimentality by the self-seeking Mallock. But he is an unthinking *protégé* of the old order. Mr. Campion's, however, is a potent argument against the cult of might, which apparently has successfully challenged the creed of mercy and justice.

But what can make the prospect for the future hopeful? Nothing short of recognition that physical force is a frightfully tyrannical devil. And that in a society of human beings the dustman is as important to general health and convenience as any other member. The warring world has to wake to the realisation that Hitler is not the common enemy. It is against its own lower nature and tendency to self-seeking at the expense of others that it has to fight and succeed.

V. M. INAMDAR

The Many and the Few. By PAUL BLOOMFIELD. (George Routledge and Sons, Ltd., London. *7s. 6d.*)

This book has significance, but only from a negative point of view. It is significant of the state of mind of the middle-class, one-time silver-spoon-in-mouth intellectualist trying to feel at ease in this era of increasing Democracy. It reads like a long, long conversation interspersed with drinks. It wanders about over the whole field of present-day thoughts about everything. It is incredibly amiable and open-minded. It has nothing against anything or any one. Yet there is no virtue in this; for if a man is amiable about everything he is really saying nothing, and if a mind is as broad as the Mississippi we can't see the water for the river. The result is the reader can make no headway whatever with this book. Good remarks are made from time to time, and one hundred and seventy-seven writers are quoted in one hundred and seventy pages, but no definite line is taken about anything. Hence it is impossible to grasp what is being said, or, if grasped, it cannot be retained. The thoughts and the sentiments are on the side of the angels but are as useless to us as a perfectly good dress cut in pieces and mixed in a hat.

The theme? The many and the few; culture and destiny; the place of "beautiful things"; how much we owe to Self and how much to Society; the function of the artist; the problem of machinery; the importance of agriculture; and so on—everything that concerns the modern mind. But no *line taken* with any conviction about anything. And all in a style so loose that the author's continual reference to Art becomes impertinent, since a man who writes about Art and Harmony and Wholeness with no art is doing a disservice to those things. These may seem hard words, but possibly they will send a few people to the volume to find out for themselves whether the criticism is just. If they do turn to it they will be rewarded. For it has most decidedly a negative significance. Those who are concerned about the state of modern England from a cultural point of view are faced with many gloomy facts. At one end there is—well, the Forces Programme. That deserves long meditation. The writer of this volume is held out as an important representative of the Cultured Few. He is cultured and broad-minded and amiable. Yet he hangs in the air somewhere midway between the moon and Beachy Head. That also needs some meditation.

J. STEWART

There lie before us two great campaigns. The first is the military campaign to defeat the enemy.

But the second and equally difficult undertaking is to win a lasting peace for the world. Military victory alone will not give us peace. That was proved in 1918. Victory, however essential, is chiefly important for the privilege it gives of shaping an era of peace for the world.

—HERBERT HOOVER and HUGH GIBSON

CORRESPONDENCE

SUBLIMATION FURTHER DEFINED

Dr. C. Narayana Menon has presented in his communication (THE ARYAN PATH, July 1942) a fairly accurate picture of the Freudian position. But his final and characteristic point is not Freud's or Jung's, but that "substitution of *ideal* ends" by no means is a "*fulfilment*" of the instinct according to the analysts. I have put the important words in italics to show the real differentiation that Dr. Menon has in mind. The contention obviously is that *any* substitution is a fantasy and an unreal escape-phenomenon which is had for the sake of diverting oneself or fooling oneself, so that one may enjoy in the shadow-creation what one cannot have in real experience or fulfilment.

Substitution is the technique of transformation of the direction of the instinct either in its means or in respect of the object or finally both: in the last case, when there has occurred the substitution in respect of means as well as ends we would find that the instinct has, at that later stage, nothing of the specific signs of the original state belonging to it *at the time of its emergence* in the life of the individual. It is this that can be called sublimation, *provided the modifications are progressively capable of revealing spiritual or ideal life.* Otherwise, the modifications entail only regression into lower life. In that case they become aboriginal. Standing midway between animal and God, it is possible for us to move downward or upward with the energy of the Spirit into the darkness of the aboriginal or into supermanhood (*devajāti*). Sublimation is what happens when things and activities and instincts become holy, sublime, God-directed, God-levelled and God-sustained. This could be our original Object if we accept the metaphysical truth that God is the Origin, the Sustenance and the End of the world—*Janmād yasya yatah.* If, in this sense, Dr. Narayana Menon has used this word "original" when describing Tulsi Das's Object, I have no quarrel. That is what I mean by the Ideal End. Sublimation means a transcending process.

K. C. VARADACHARI

"Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

"The rose must re-become the bud, born of its parent stem before the parasite has eaten through its heart and drunk its life-sap."

—*The Voice of the Silence*

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

Diversity of cultural and religious traditions has been in India the field of exploitation for the self-seeking separatist as well as for the ruling foreigner. A sane and rational approach to a happy fusion of traditions would only be through sympathy and understanding. Characterising Indian Unity as a cultural problem, Sir Mirza M. Ismail in his recent convocation address at the Patna University stressed the Universities' responsibility for promoting Unity.

It is the task of a University to encourage deliberately, so to speak scientifically, that which by natural process is already coming to pass; and this fusion of culture can be hastened, and guided, and enriched by a University which deeply cares about it. There are curricular changes that would help; there are ways, too, outside the curriculum; but above all this is a matter of attitude on the part of those who teach.

Our universities today, who educate the young more or less in a kind of cultural vacuum, need to take heed of Sir Mirza's wise words. The universities owe to their students the fostering in them of a healthy national consciousness. For truly, as Sir Mirza said, "he who most deeply and wisely loves his own country is the very man who will most deeply care for the well-being of mankind."

Throughout this country we must not, in any sense whatever, be separate....To me, India, one Nation, is a most inspiring thought and a most reasonable one. I see, too, all round, the growth of this consciousness. This is the land of all of us, to whatever race or creed we may belong.

Sir C. V. Raman made a powerful and timely plea in his convocation address at Madras University on 26th November for the strengthening of the Indian universities. He deplored the fad for sending Indian youths abroad to be educated, declaring that "the key industry of a nation is the production and diffusion of knowledge." A crore of rupees more or less is estimated to have been spent annually before the war by Indian students in foreign universities. Half that "literally wasted" amount, Sir C. V. Raman pointed out, would mean a vast strengthening of our universities.

We are in full sympathy with this position. Our Indian universities are good and the way to make them "the very best in the world" is to support them adequately. That does not mean financial aid alone, though we agree that "there is no greater gift a man can make than a gift in the cause of learning." It means also facing facts, shedding our inferiority complex and recognising that outlay on foreign education is very often money thrown away.

It is in the interest of our children no less than of our institutions to send them to Indian universities. Even the few who have benefited by foreign study, Sir C. V. Raman claims, would

have benefited more if they had stayed here.

I am prepared to quote any number of examples to show that Indians who have stayed here and worked at our universities and used the opportunities present here have done infinitely better and shown more real originality than many of those who went abroad....

The moment we believe that the right thing to do is to send our young men abroad, we come to believe also that the right thing is to have men with foreign degrees as teachers, professors, and for other places. It is a vicious circle. I should, therefore, put it before my young friends that their aim must be to reach the highest in the field of scholarship and learning by remaining and studying in Indian Universities, and I am sure they can achieve their ambition.

A leader in *The Hindu* for 28th November is on " Universities and the Nation." It echoes the concern expressed in Sir C. V. Raman's convocation address at Madras University for national prestige in education and research. It urges self-sufficiency in both fields. More money is not the whole solution even of the research problem. If Indian universities seem not to have a clear policy in respect to the importance of research in pure science,

it is largely due to the excessive control exercised over them, on the one hand, by a Government which is unable to take a comprehensive view of national needs, and on the other, by heterogeneous elements which, thanks to the peculiar composition of their governing bodies, are heavily represented on them and which have little understanding of educational matters and less respect for the principle of academic freedom.

That India's insistent demand for freedom is not chauvinistic, Sir S. Radhakrishnan emphasised in his convocation address at the Benares Hindu University on 29th November. India's " treasures of spiritual wisdom are for the healing of nations." India has a message for the whole of humanity, the Vice-Chancellor declared.

If India wants freedom, it is for enabling her to teach the world lessons of moral perfection and love. It is impossible for those who have not experienced foreign rule to realise how deadening it is to the soul of the country.

India's history, no less than her spiritual traditions and the natural disposition of the people brought up under them, absolves her from any charge of selfish ambition for foreign domination.

India never stood for national and cultural isolation. Her spiritual heights rest on a basis that embraces all humanity. Wherever men love reason, shun darkness, turn towards light, praise virtue, despise meanness, hate vulgarity, kindle sheer beauty, wherever minds are sensitive, hearts generous, spirits free, there is your country. Let us adopt that loyalty to humanity instead of a sectional devotion to one part of the human race.

Dr. Robert Heilig contributes a valuable study of " Cultural Contacts " to *The Half-Yearly Journal of the Mysore University* for September. He finds in world history ample justification of his thesis, so important for the realisation of human unity, that cultural contacts are one of the main factors in national development. The sweep of his survey brings him to " the modern Indian renaissance, which permeates, animates, rejuvenates and ennobles all provinces of Indian life, material, intellectual and spiritual." He finds the explanation of modern India's great leaders, from Ram Mohan Roy to Gandhiji and Nehru, Rabindranath Tagore and J. C. Bose and others,

in the fact that they are " citizens of two worlds."

They root deeply in Indian soil, their whole being is imbued with Indian spirituality and yet, they have accepted gladly and gratefully all that the West had to give, achieving a complete synthesis of the world's spirit in their own self.

But Dr. Heilig emphasises that it is only by assimilation, not by imitation, that a culture can profit from foreign elements.

Only after losing the character of a foreign body they will exert their beneficial stimulating influence. Therefore, one should beware of the two common fundamental mistakes : narrow-minded nationalism, which preaches that India has nothing important to expect from the West, and on the other hand, underestimation of India's own spiritual treasure, the paramount value of Indian tradition, which is ridiculed as old superstition by the young and middle-aged freethinkers, by westernized progress worshippers, blind and deaf to the unique wealth of their own people.

Incidentally, Dr. Heilig finds in Dharma and Karma the key to what makes the " Indian spiritual tradition so very precious."

The right understanding, the constant keeping in mind and truly taking to heart of these two fundamental ideas is all that an individual and all that a nation needs to realise which way to go.

A resolution in the the names of the Norwegian and Dutch delegates, reported passed by the revived International Federation of Journalists meeting in London on the 31st October, can do no good and may do harm. The resentment against journalists and other citizens of German-occupied countries who have deliberately served the Axis cause is understandable. But what good end can be served by resolutions calling for their eventual punishment ? Cannot the proponents of such punitive threats perceive that they can only arouse in prospective victims the intransigence of desperation ?

This resolution is not, regrettably, an isolated phenomenon. Revengefulness is in the air. Retaliation has received recognition as a legitimate war aim. But what is lawful may not be expedient. There are two points which vindictiveness leaves out of account. One is the age-old truth, threadbare with repetition but never controvertible, that retaliation is a vicious circle. Hatred and injury can beget only hatred and injury. They are the signposts on the road to ruin. The other point that the clamourers for revenge leave out of account is that the universal law of karma, action and reaction, requires no volunteer executors of its decrees. The reaction is bound up in the act itself and can no more fail to follow it than the streamer to follow its comet.

The world should by now be sated with horrors. But a perverted taste knows no satiety. Like opium, like alcohol, the thirst for violence grows by what it feeds on and even more than they, perhaps, devours the understanding. Sobriety is required by law of every driver of a vehicle. How much more should society demand that those who frame the peace must be free from the intoxicating spirit of revenge ! None should be allowed to come to the peace table with hatred in his heart.

The victors and the vanquished alike might well take to heart the words of an old Red Indian Chief. The occasion was the making of peace between several warring tribes of American Indians. They had publicly buried all weapons of war and the old Chief adjured them :—

Let no one ever mention about the past. We all have lost some one ; so let us not bring back the things that hurt us.... Beginning to-day, we find we are one people only that we live apart in different villages.

but let us keep up that relationship alive within us.

In "Bushido: Its Rise and Effacement" (*The Quarterly Review*, July 1942) Mr. Lewis Spence tolls the knell of a noble tradition of unspoiled Japan. It was not wholly indigenous. Bushido, however its principles of lofty personal virtue and propriety originated, had "from one period to another, been notably affected by native as well as Chinese and Indian philosophical and moral precepts." Shinto, Confucianism and Buddhism were its three main sources. The spirit of Buddhism, Mr. Spence writes, had wrought "a marvel of quietist influence upon Japanese popular thought, sentiment, and behaviour," through its vein of impersonal detachment.

Originating with the Samurai, the traditional warrior caste of Japan, the moral attitude and the code of ethical and courteous conduct had spread its influence through every class. It was a lofty code, inculcating moral courage, rectitude, benevolence, serenity of mind, the suppression of self for the general good. It is indeed

> a vast pity...that a code so excellent and so productive of national good feeling and courtesy should of late years have been invaded and rendered almost nugatory by alien doctrines of barbarous tendency, similar, indeed, to those which it was designed to extirpate.

But Bushido is not the only flower of Oriental culture that has withered under the dry sirocco of Western materialism. Mr. Spence blames primarily the Nazis for the decline of Bushido, but it was not the Germans who first challenged the peaceful seclusion of mid-nineteenth-century Japan. Japan, with her frenzied eagerness for Western ways has only been the most apt and docile pupil of the money-loving and commercial West.

An editorial entitled "The Scientist's Responsibility" in *Endeavour* for July claims that "the fundamental problem confronting science in the ethical sphere is that of making itself known to mankind as a whole." We do not concur. The fundamental problem of science today is rather to keep dangerous knowledge out of hands that will exploit it. Science cannot evade its responsibility in that direction.

But that aside, how far will it profit the world to popularise the scientific pronouncements? Science, in the person of even its foremost exponents, says a great many things today that will not stand the acid test of time. Theories that have superseded others no less plausible yesterday will be superseded in their turn tomorrow. The road of science is paved with discarded theories.

Many current hypotheses, to be sure, are recognised as such in the laboratory but too often they are preached as dogmas by the hangers-on of science. And, to the modern layman, "Science says..." carries all the weight that an appeal to the scriptures carried only three generations ago.

There can be no two opinions, however, as to the gain if the attitude of true science could be imparted to the public. The detachment of the scientist worthy of the name, his humility, his withholding of judgment until his reason is satisfied, his agnosticism, becoming progressively and reverently gnostic—layman and sciolist alike need these. The Editor pertinently remarks:—

> How slender is the footing which science has in the popular mind can be inferred from the smouldering fires of astrological superstition now being fanned into flame by the winds of war.

The seriousness of the present astrological craze in England is left in no doubt by the recently published repudiation of astrology as superstition over the signature of the Astronomer Royal. Real science must of course reject the popular distortion of the ancient knowledge of cyclic law which masquerades as astrology today. But would real science fail to recognise, under the excrescences of undeniable superstition and fraud, echoes of long-forgotten scientific findings of the past?